

**ATTITUDES OF QATARI CITIZENS TOWARDS
MARRIAGE AND FAMILY COUNSELLING**

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DEDICATION

Dedicated to my mum far away without her, I wouldn't be here today.

To my lovely daughter Dana, who was with me all the way.

Fahad my intelligent son, of whom I was thinking of every day.

And to my gorgeous daughter Reem who helped me reach my dream.

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ABSTRACT

The global expansion of counselling into a wide range of social and cultural groups has raised questions about the acceptability of counselling for people living in societies who do not share Western traditions of psychological therapy. The present study is contextualised within reviews of models of marriage and family counselling, and an analysis of recent social changes in Qatari society. Attitudes to family and marriage counselling were investigated in a sample of 247 adult citizens of Qatar, a Gulf State in which counselling services have become established in recent years.

A questionnaire measure of attitudes to marriage and family counselling was constructed, and validated for the purposes of the study. Results showed a generally positive attitude toward counselling, with attitude differences associated with age, educational level and place of domicile. Few gender differences were found. These results are discussed in the light of previous research into public attitudes to psychology and counselling, and their implications for practice and further research are reviewed.

CHAPTER ONE

INTRODUCTION

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INTRODUCTION

The subject of the current study is “Attitudes of Qatari citizens towards marriage and family counselling”. This chapter is a general presentation of the study, depending on six elements: Background, study problem, study significance, study limitations, study plan and obstacles faced in conducting the study.

1.1 Background

As the current study is concerned with attitudes toward marriage and counselling, it is important to start with clarifying: marriage as a necessary social system, family as a frame of personality and information, and counselling and its significance to marriage and family, with reference to the Qatari family in a changing world.

1.1.1 Marriage: Psycho-Social Perspective

Marriage receives a great interest from scientists and researches in various specialities, psychology and sociology in particular. At the beginning of the traditional scientific studies' concern of marriage, focus was on setting up theoretical laws and principles that explain its development and historical change, in addition to investigating the hypotheses that explain the origin of family as a social system. Other studies were concerned with marriage in order to find out the difference between sexual intercourse among people and that among refined animals. Some other studies tackled the marriage system in simple primitive societies and in socially and religiously developed societies such as Islamic and Christian ones. These studies tackled marriage from many sides including the pathological one, particularly divorce as destroying marriage and nullification of its contract for many psychological, social or civilised causes (Al-Hassan, 1985, p.18). These studies were conducted as a reaction or as a response to the divorce problem that aggravated in western societies for many reasons, most important of which is performing marriage on idealistic and romantic principles. Choosing a life partner (spouse) in these societies depends on the mate or the spouse himself/herself and not on the family, in addition to the high anticipations from marriage on both personal and psychological levels without reliance on enough realistic justifications.

Marriage includes social, sexual, biological and psychological dimensions, which briefly constitute essence of marriage as a sexual relationship between a man and women. It is a relation that is legalised and justified by the society, and is constructed to last and to produce children, raise them, bring them up and educate them according to the culture of the society. Marriage, biologically and socially, is a sexual relationship between a man and a woman to be followed by necessary parental and educational responsibilities performed by the family, which should be ready to do it. Thus, marriage is the origin of the family. Marriage, socially, is conditional upon agreement of both sides, man and women, where they sign a legal contract of marriage that defines the social and sexual relationship between them in addition to the social and spiritual relationship between parents and children. Marriage is often accompanied by a public event or gathering according to religious, legal and moral principles that the society admits and confirms.

The concept of marriage is different from that of endogamy or intermarriage. The former is biological, human and social concept, whereas the latter is pure biological and inhuman, because it is linked to inhuman living creatures. It is often temporary and purposeless, whereas marriage is a social system characterised by some sort of continuity and compliance with social norms. It is the tool that the society resorts to control sexual relations between adults. It is, thus, not strange that all societies, past and present, prescribe and approve marriage. (Al-Khouly, 1983, p.56). Therefore, marriage is a public system even in societies that forbid sexual relationships outside its framework. It is the best reward for most men and women during the biggest part of their own life times. Due to its necessity in human life, it is considered a sacred phenomenon; God created heavenly laws and religions confirmed it. Even if some modern attitudes believe that marriage only existed for the individual, that's for the being or the ego regardless of any other consideration.

The famous psychologist Adler (cited in Jaber 1990, p. 111) considers marriage out of psychological perspective, one of the basic topics in life, saying that "Love ending in marriage is the strongest deepest emotion that moves the individual to get connected to a life partner from the other gender, converged to each other by gender appeal, friendship and desire to procreate". It is easy to observe that love and marriage benefit not only the partners but all the people as well. Adler asserts that one's fitness to marriage is contingent upon his courage, self-trust, and love of work and work skills. He believes that the people are accustomed to work solo or in-groups. Their experiences as a pair are

not large. If two persons are destined to live together, each of them has to favour and prefer the other. The spirits of sympathy, compassion and equality should prevail between them.

This view expresses the logic reached by Adler, however, some societies consider marriage as a system through which man and women can satisfy their sexual and emotional demands. This is a faulty and defective view, because marriage is not meant only to achieve this goal, but also to trigger procreation and boost social, legal, moral and economical links among people living in a certain society and comply with its criteria, norms and culture. Procreation, preservation of species and continuity of life is achieved by marriage. In this frame, sexual intercourse of spouses is allowed, recognised and defined by each society's customs and traditions. This intercourse as achieving physical and psychological satisfaction enables the family to carry out its role and is considered an essential part of their lives. There is a big difference between sexual intercourse (sexual satisfaction) as one of the family's fundamental functions on one hand and that intercourse as a main or sole motive for the family's existence on the other. In the latter case the family basis is weak. Moreover, sexual intercourse can be achieved outside the family and marriage framework, particularly in countries that allow sexual pornography.

1.1.2 Family as a Social System

The family is the first brick in the initial social and psychological framework of the individual's personality. Through the family the needs of the parents and children are satisfied. As for the parents, the family satisfies their various needs such as: social interaction, accomplishment, love, gender, self-actualisation, support, struggle, belongings, independence, security, esteem and respect, authority, etc. Regarding children, they satisfy their basic needs through the family, such as existence belonging, membership, security, love guidance, learning behavioural criteria and norms, independence, self-respect, social esteem, playing, glee, freedom, etc. In respect of sound family interaction, emotional satisfaction of the parents and children is satisfied. The children grow up and transfer from biological existence to social and human existence, where they learn the society's criteria, values, customs and tradition (Shafique, 1987, p. 23).

The family is important because it constitutes the basic element of forming the behaviour. It is a human gathering of people linked to one another with relationships and

interactions of professional developmental, social, educational and psychological basis. The professional basis links the family members together according to the concept of profession, psychologically, socially and educationally, and the family's roles in the three fields. The basis of materialistic interests is represented by what the family performs in the economic role. As for the correlation by principle, belief or faith, it constitutes a main basis in the family and is derived from culture including customs, traditions, values and attitudes. Religion also plays an important role as it interacts with culture including patterns and cultural components of the family, which are derived from the society where the family lives (Clarence, 1991, pp. 109:134). Moreover, family relations include the basis of belonging. Each member feels a belonging to his family, even if degrees of this feeling vary. Family relations are asserted by the place, as the family live in one house under one ceiling. All the members might co-operate to arrange their home or help one certain member to perform a special task. Relations based on affinity are the essence of family correlation.

Therefore, the family represents a framework that includes all relations, which connect people together. These relations are much stronger in the family on deep human foundation. Family disconnection or disunity is exceptional if triggered by factors and stresses, of which some are internal and others external, but more or less they are exceptional. Thus family correlation embodies the permanent correlation of the individual. He cannot get rid of fatherly or brotherly connections. The family enables its members to fulfil their private aims and provides them with securities and guarantees. The materialistic and social relationships exist within the family more than anywhere else, therefore, the prevalence of the spirits of co-operation and solidarity. The house represents a basic relation that connects all the members of the family, where they find rest, quiet, warmth and compassion and exchange discussions about the daily happenings and tomorrow's hopes and expectations. They behave spontaneously and satisfy basic needs they cannot fulfil anywhere else. Therefore, the house represents the apical common security for all the members who have memories connected with each item and its location (Al-Rashidi and Al-Khulaifi, 1997, p. 26).

1.1.3 Significance of Marriage and Family Counselling

Counselling development kept up with the development of psychology. It has become an independent speciality being a branch of applied psychology. Identification of

counselling conception as set by psychologists varies. One such example is the one introduced by the British Association for Counselling (BAC) : “The term ‘counselling’ includes work with individuals and with relationships which may be developmental, crisis support, psychotherapeutic, guiding or problem solving The task of counselling is to give the ‘client’ an opportunity to explore, discover and clarify ways to living more satisfyingly and resourcefully” (McLeod, 1998, p. 3). The American Psychological Association (APA) defines counselling as “a service that is presented by a specialist in counselling according to principles and methods of studying human behaviour during the individual’s different stages of development so as to secure positive sides in the client’s personality and investing this to achieve harmony and acquire new skills that help him fulfil demands of development and to acquire the ability for decision making” (Abu Aeta, 1998, p.12). Counselling is done for individuals in different stages of their lives and in all domains such as family, school and work”.

On the Arabic level, the Arab Education Bureau for Gulf Cupertino Council has put another identification for counselling as “a human relation between two individuals, one of whom is specialised and qualified, the other one asks for help so as to solve his own personal, social, professional or emotional problems. It also gives the client an opportunity to take the appropriate decisions that go well with his own abilities and interests (Arab Education Bureau for GCC countries, 1990, p. 30).

In a recent study by Al-Rashidi and Al-Sahel (2000, p. 7) counselling has been identified as: “specialised professional practice that includes application of principals and theories of psychology to modify clients’ behaviours so as to help them solve the problems and ensure maximum possible satisfaction and fulfilment of their needs according to the acceptable criteria”.

These are examples of definitions of counselling. Based on the above definitions, counselling is directed as an educational process that is conducted between a counsellor and a client. It aims at helping the client to learn and acquire the best ways to satisfy his needs and secure his personal and social adjustment. Effectiveness of counselling depends on the client’s compliance and response on one hand and knowledge and skills of the counsellor on the other. Psychologists assert that counselling has remedied preventive and developmental aims : it deals with normal and abnormal people (Al-Shennawy, 1994, p. 13). It also tackles all personality dimensions.

From this perspective, counselling is very significant for human beings, in the course of their lives through phases of childhood, adolescence, youth, maturity and senility. In each of these phases one becomes vulnerable to some changes, and consequently needs guidance and help. Examples of this are the child first joining school, getting a job after being a student or changing professions, and getting married. Conflicts, frustration, depression and anxiety towards the cannot determine may face these changing periods. This requires that the individual should be prepared before these periods of changes, so as to get adapted with the new experiences (Zahran, 1980, p. 30). Here counselling significance and necessity comes to light. The need for counselling has become more necessary in the light of social changes witnessed by modern societies. Presently, life has become too fast and more complicated than before when it was simple and the scientific and technological revolution had not yet taken place. The more complicated is life, the higher the level of stress. Some scientists dub it as the age of anxiety (Askar, 1998, p. 21).

Regarding marriage and family, counselling has become more necessary than before in the light of social changes, including changes of social relation's structure on levels of both family and society. With an industrial and technological society, type of nuclear family prevailed whereas the extended family almost disappeared. The relationship among family members decreased. Children nowadays live with only their parents and not with their grandparents, as it was in the past. No sooner do children get older and reach the age of marriage they become independent, with new families of their own, leaving their parents alone. Consequently, generations continue and become successively weak through social relationships. This situation triggered various difficulties and problems most important of which is the separation or the conflict among generations in the family. To confront these difficulties, "generative counselling" a new speciality in counselling appeared, which aims at achieving connections among generations in the same family, bolstering morals and commitment among generations, developing abilities to advance, facilitating and making possibilities for better choices and fostering spiritual values (Dollahite et al, 1998, pp. 449-481). On the other hand, family problems increased due to circumstances and changes in the society. Age of marriage rose, spinsterhood mounted and population increased, in addition to women's work outside the home, problems of accommodation, materialistic pressures, divorces and refraining from marriage, etc.

As for society, social relationships changed and become associated with benefits and interests. These relationships became subject to change and alteration. New values replaced old ones. The relationships are linked now to rapidity of life's rhythm with the appearance of machine and technology. Cultural awareness increased as a result of the information and communication revolution. Consequently, warm relationships among individuals and organisation lessened and dropped and stress soared. Moreover, various patterns of contradiction and conflict among generations emerged and levels of ambition and aspiration mounted. All these changes, despite inclusion of some positive elements, are concomitant with (or triggered) by stress and anxiety that are reflected on the social systems, particularly family systems.

Qatari society has witnessed economic and social changes since the beginning of the oil era in the late 40's, when the State of Qatar started to export oil to foreign markets. Emergence of oil has become a decisive factor of the rapidity of occurrence of social and cultural changes in the Qatari society. Huge financial revenues resulted in increase of investments and attempts to set up national industries and developmental projects. Interest in education quality mounted, helped by the availability of financial potency. In this framework, a number of schools were erected and the Qatar University was inaugurated in 1977. Consequently social and specialisation preferences have increased, with the development of subsequent and woman's education soared. Woman left their homes to seek employment in different fields and sought the assistance of foreign domestic labour to look after their children and homes. Hence the style of living and nature of social relationships were modified (Esmail, 1991, p. 194).

Generally speaking, alteration of the Qatari society from Bedouin economy that depended mainly on the sea, to oil economy was associated with many changes in the society from traditionalism to modernity, regardless of its depth and level. Income levels increased and education flourished and disseminated. Openness in the world rose and the society began to employ and benefit from modern technology; radical changes in professions and jobs occurred, modern urban society emerged and a consuming style of life prevailed.

A symposium about changes in the Qatari society in the 20th century tackled the social dimensions of such changes and their aspects (University of Qatar, 1989), where the roles of network have changed, and the social relationships and patterns of interaction of groups in society varied. The family, as a social system, witnessed changes in

structure, jobs, authority and social interaction. One of the most outstanding aspects of these changes that the families in the Qatari society witnessed is the dysfunction of traditional fundamentals of marriage choice. A big amount of freedom to choose the marriage mate (or spouse) had emerged and the nuclear family developed the family's upbringing role, and the traditional roles inside the family changed (as shown in Chapter IV of this study).

The standard of living soared and the Qatari families' aspects of luxury increased. But this took place in the framework of a modern society with its challenges and opportunities in addition to its complexities, pressures and generations' conflicts including socio-psychological problems. A recent study (Al-Ghanem, 1998, p. 83) revealed that cultural system in the Qatari society failed to adapt with requirements of social and economic changes. As divorce constitutes the pathological side of marriage, the average divorces among the people of Qatar, rose from 2.51 per thousand in 1990 to 2.71 in 1995. At the same time, the number of marriages dropped from 8.6 to 7.4 per thousand, for the same period. This indicates weakness of family formations (Al-Ghanem, 1998, p. 60).

Because divorce is the final phase when the family destruction comes to its peak, it often generates serious social and psychological impacts on both husbands and wives' personalities and the personalities of children, in case they exist. However, divorce is not the sole aspect of family devastation. Marriage and family life may persist and continue, but may be prevailed by mal adaptation, dysfunction of relationship, bad interaction and presence of stress, quarrels and altercations. Here the family actually exists but constitutes weak dysfunctional social systems, which has its extreme negative impacts on its members and on the society in general. Here again, it is necessary that tracks or means be solicited to protect the family system against disunion and dissociations. This system is to be treated from weakness and dysfunctioning, and it is to be developed in such ways so as to satisfy its members, and the society as a whole. This is the aim of counselling and its application in marriage and family domains. It should be noted that marriage and family counselling is helpful but is not a magic tool to overcome marital and family problems. Its effectiveness depends on many factors related to the abilities of the counsellor, aptitude of the client, environmental conditions, type of problem, etc.

1.2 The Study Problem

As counselling is one of the approaches to support marriages and families from preventive, therapeutic and developmental perspective, advantage and effectiveness depend on a group of factors, the first of which is “attitudes” of beneficiaries or clients toward counselling in general including counselling services of marriage and family.

Psychologists assert that the attitude predicts behaviours (Shafique, 1987, p. 88). Moreover, marketing experts assert the necessity to identify consumers’ attitudes toward services, otherwise promotional efforts become vain and futile (Ebidat, 1995, p. 57). Whereas the changes that the Qatar society witnessed are consistent with the rise in standard of living and have negative impacts on marriage and family. There is a dire need to prevent and avoid these negative impacts. This is an important issue especially if supporting marriage and protecting the family is the basis of the society and State’s main concern. As counselling is one of the approaches to secure this aim, determining the attitudes of the people of Qatar toward marriage and family counselling is an inevitable step to activate a counselling role in a way that meets the anticipations of both the society and the state. This topic includes the current study’s problem represented by the following principal query: What are the attitudes of Qatari citizens towards marriage and family counselling ? Answering this question requires identification of not only type and strength of the attitude in general, but also its detailed dimensions and the affective variables. If we put this into consideration, a number of queries emanate from the above query, as follows:

- What is the society’s assessment of the benefits and importance of counselling?
- What are the cultural challenges that face counselling?
- What is the assessment given by the society to the counsellor?
- Can counselling contribute to family’s sound education of children?
- What is the society’s assessment of the usefulness of counselling before marriage?
- What is the society’s assessment of the usefulness of counselling during marriage?
- What is the society’s assessment of the usefulness of counselling during marriage (for divorcees and widows).

These queries represent the attitude’s dimensions toward marriage and family counselling; the study attempted to answer them and find out the impact of the independent variable (the characteristics of the study sample) on the attitude concerning

each dimension separately, and the total of the dimensions, as shown in the eight sections of Chapter VI, in this study.

1.3 Study Significance

As the study topic is the attitudes of Qatari citizens towards marriage and family counselling, it is significant to my own academic and professional experience. I got my Masters degree in Counselling from the University of La Verne, California, USA in 1987. On my return to Qatar, I worked as a counsellor in the Clinic of Students Guidance, Qatar University until 1998. During that period, I worked as an Essay Writer for the *Al-Raya* Newspapers. The essays concentrate mainly on increasing the public awareness of psychological problems. I received hundreds of letters from people requesting answers and solutions to their psychological problems. I also held the position of Chairman of the Childhood Committee in the Regional Council for Mental Health of the East Mediterranean area, and Deputy Chairman of the International Union of Mental Health for the Arab-Gulf area. I documented my experience in counselling through two books: the first one on the childhood problems (Al-Malki, 1996), and the second one was about my work as a counsellor (Al-Malki, 2001). In my experience, I found that it was easier to get couples and families involved in therapy through their children. It was easier for the parents to say that they were going to deal with their child's problem rather than that they themselves had problems. In these experiences, I noticed that the attitudes – regarding accepting or refusing – affect not only the actions but also ideas and image about topics, persons, and things. This idea was asserted regarding counselling depending on my experience of work with Qatari citizens. The Qatari foundations which are concerned with social welfare and services may introduce good quality products but do not give attention to the client's behaviour which is affected by his attitudes. Regarding the modern life stresses and the need for psychological services, it is important to identify the public's attitudes towards these services. Besides the significance of the current study to my own experience, it also has significance to the academic and the professional perspectives in general as follows:

- The current study fills a gap and covers a shortage in the academic psychological studies in the State of Qatar, as there are no preceding studies that dealt with the topic of Qatari citizens' attitudes towards marriage and family counselling.

- Identification of the Qatari citizens' attitudes toward marriage and family counselling is one of the principle requirements for planning programs of social entertainment or luxury. These programs should focus on the awareness of reality and state of affairs of the targeted public including its attitudes toward services.
- Identification of the Qatari citizens' attitudes toward marriage and family counselling will make available deeper explanations and reliable information that can benefit in supporting present psychological services. This might require planning and arranging these services and methods of performing them in a certain way so as to achieve better interest in these services by the public.
- Qatari society witnessed changes that were reflected on marriage and family. (This will be discussed in detail in Chapter IV). These changes made the urgency for counselling more impelling than before, that abnormal or bad attitudes could hinder purposeful behaviour from fulfilling this need. Therefore it becomes more significant to identify and know the attitudes of the citizens toward counselling so as to diagnose the acceptable ones to support them and the bad abnormal ones to attempt changing them via the various communication channels.
- Qatari citizen, as citizens in any other modern society, live the modern life with all its complexities, challenges, opportunities, luxuries and rapid rhythm. Such kind of life is not void of stress and psychological problems that individuals may suffer and are reflected in his family life. No doubt counselling, in general, and marriage and family counselling in particular can contribute to decrease and lessen stress and psychological problems. However, interest in counselling services is affected by the attitudes of the beneficiaries; it is necessary to identify these attitudes and employ them in the dissemination of psychological culture and acquainting citizens with counselling services and their significance.
- Being a Muslim society, Qataris consider the family as their main base. Its strength depends on the family's strength, and its weaknesses are a reflection of the family's weaknesses. The government is concerned with securing the safety of the family and the psychological services are presumed to be one of the approaches in achieving this. To render these services effective and fruitful, performing them should not contradict culture. To avoid this contradiction, it is necessary to identify the prevailing dominant attitudes concerning psychological services in general, and administer them in marriage and family domains in

particular, in addition to employing this knowledge in family education, securing family reunion and guiding its members to sound interaction.

1.4 Limitations of the Study

The current study tackles “the attitudes of Qatari citizens toward marriage and family counselling” within the following limitations:

- a. Regarding the subject matter or topic of the study, it dealt with the attitudes toward marriage and family concerning seven principle dimensions:
 - Benefits and importance of counselling, in general.
 - The Counsellor
 - Challenges that face counselling
 - Significance of counselling for family education
 - Significance of counselling before marriage
 - Significance of counselling during marriage period
 - Significance of counselling after termination of marriage

In addition to the total of these dimensions, the study is limited only to these dimensions.
- b. Regarding population, the current study was conducted on Qatari citizens aged 24 years and more; consequently it doesn't include expatriates (non-Qataris) who constitute the majority in Qatari society. The study doesn't include also those who are less than 24 years of age. As a result, the findings apply only to Qatari citizens aged 24 years and more and not to all the Qatari people or expatriates living in Qatar.
- c. Concerning the time, the study tackled attitudes toward marriage and family counselling during the year 1999/2000, a period of special concern, as it is included in the oil era. Hence the study findings are limited to this period only.
- d. The selected study sample was intended to represent the society (Qatari citizens), however, this aim was not completely achieved due to some difficulties linked to credibility of some of the sample individuals; some refused to respond to the scale out of indifference, ignorance or unawareness of the scientific research significance

1.5 The Study Plan

The study has been arranged according to a plan, which resulted in the current thesis, spread over six chapters:

Chapter One: Introduction: an identification of the study concerning the study problem, significance, limitations, study plan and obstacles faced in conducting the study.

Chapter Two: Review of Literature: which includes four sections :

Section One: Theoretical approaches to marriage and family counselling

Section Two: Marriage counselling applications

Section Three: Family counselling applications

Section Four: Relevant studies on attitudes towards marriage and family counselling.

Chapter Three: Marriage and family condition in the Qatari Society: The need for counselling is described through two sections:

Section One: Sources of social changes in Qatari society and its reflection on family

Section Two: Current family status in the Qatar society

Chapter Four: Methodology: which discusses the objective of the study, definition of attitude towards marriage and family counselling, study sample, data collection tool construction, validity, reliability and scoring of the questionnaire, statistical data processing and tabulation of the results

Chapter Five: Results: an analytical presentation of the findings that answer the queries and resolve the study problem. This chapter includes eight sections:

Section One: Attitude Towards the benefits and importance of counselling

Section Two: Attitude Towards the counsellor

Section Three: Attitude Towards challenges that confront counselling

Section Four: Attitude Towards the role of counselling in family education

Section Five: Attitude Towards pre-marriage counselling

Section Six: Attitude Towards counselling during marriage

Section Seven: Attitude Towards counselling after termination of marriage

Section Eight: Attitude Towards marriage and family counselling

Chapter Six: Discussion and Recommendation: tackles and discusses results and findings, with recommendations that proposes the uses and benefits of activating and applying counselling in the fields of marriage and family, in the Qatari society

1.6 Obstacles Faced in Conducting the Study

Conducting this study was not an easy matter. It is sufficient to know that forming the idea and planning its study took about one complete year and conducting the study required exertion of tremendous mental and physical efforts. The most critical difficulties faced in the current study are as follows:

- a. A severe scarcity of studies tackled the topic counselling in general and application of counselling in the field of marriage and family in particular. In the Qatari society, there is no similar scientific study. In other Arab societies, some similar studies exist, but are not sufficient to constitute original references. Therefore, it was inevitable to resort to horizontal expansion and vertical delving into literatures of psychology and counselling in particular. Various interviews were conducted with academicians, practitioners, etc. This process required immense effort.
- b. There are some bodies concerned with psychology in the Arab region where indices of psychological research and studies exist. Unfortunately these indices are not comprehensive and don't include modern studies. Moreover, they are not connected with developed databases. Consequently, it was inevitable to go on shuttle rounds and trips among Arab countries, particularly Gulf States, Egypt, Syria and Lebanon. Despite the advantage of some of these trips, others were useless, in spite of the efforts as well as big amounts of money spent.
- c. Some of the concerned bodies in the respective countries offered Cupertino, but others were insufficient, particularly with regard to the collection of the required data. Official approvals were not easy to obtain.
- d. Some difficulties emerged while collecting field data (administering the scale). Some interviewees refused to attend the interview despite initial acceptance; others were not serious and some raised boring and silly remarks. Therefore additional efforts were exerted to convince them and unlimited persistence to finish the work.
- e. Formal statistical data constituted some problems; the statistics lacked some data and others included contradictions and therefore reference to various sources to correct the needed data was inevitable.

CHAPTER TWO
REVIEW OF LITERATURE

CHAPTER TWO

REVIEW OF LITERATURE

Introduction

This chapter aims to highlight theories and practices of marriage and family counselling considering the Islamic perspectives as Qatar society is an Islamic one and the religion affects the public's attitudes in general. In accordance, the current chapter is structured around four sections. The first section discusses theoretical approaches to marriage and family counselling considering the Islamic perspectives, the second section discusses the applications of marriage counselling, the third section discusses the applications of family counselling, while the fourth section examines the relevant studies on attitudes towards counselling and psychology. It is worth mentioning that, discussing marriage and family counselling independently does not imply they are separate from each other in practice and application. There are common areas between them and, at the same time, each of them has its own characteristics although they fall under one speciality.

2.1 Section One: Theoretical Approaches to Marriage and Family Counselling

2.1.1 Islamic Perspectives on Counselling and Psychotherapy

Counselling began with the existence of the human being. There were counselling practices but it was not known as counselling. Primitive practices reflect the need of the people to counselling. All religions (Jewish, Christianity & Islam) aim to guide people towards happiness and how to win in life and the hereafter. In discussing this point, Konsowa (1982, p. 216) concluded that religions include values and indications identifying what is and not forbidden, and the man will be happy to the extent to which he is committed to these values and indications.

Regarding Islam, there are several basic terms which are mentioned several times in the Quran. The term 'self' is mentioned in 295 verses; 'soul' has been mentioned in 22 verses; 'mind' in 49 verses, and the term 'heart' in 132 verses (Mansour and Abo Abah, 1996, p. 153). This idea formulated a rich, theoretical background for Muslim scholars to write about behaviour and self. Investigating the Islamic literature indicates that many Muslim scholars wrote on psychological topics and problems since the 8th century. This literature did not use either the contemporary psychological practices or depend on the contemporary psychological methods. Nagatti (1993) analyzed the works of the most famous Muslim scholars (Al-Kendi, 801-833; Al-Razy Abu-Bakr, 864-925; Al-Faraby, 872-950; Masqueh, ----- -1030; Ibin Sina, 980-1037; Ibin Hazem, 994-1064; Ibin Baja, 1082-1138; Ibin Tofel, ---- -1185; Ibin Rush, 1126-1198; Al-Razy Fakhruddin, 1150-1210; Ibin Taimeia, 1263-1328; Ibin Al-Kayem, 1292-1350) who wrote about psychological problems during that period.

It is common to find a lot of psychological topics in the works of the above mentioned Muslim scholars such as self, soul, emotions, senses, happiness, imagination, mind, motive, perception, behavioural deviance, etc. As mentioned earlier, they did not deal with these topics using contemporary methods. They used inductive and deductive approaches. They also used observation and senses. This Islamic literature on psychological topics formed a theoretical background for many contemporary Arab scholars and psychologists to write in depth about using religion in counselling. They also compared the ideas of the ancient Muslim scholars on psychology with those of the contemporary Western psychologists. Al-Shennawy (1994, p. 495) asserted that the Islamic societies can benefit from the Western psychological theories unless it contradicts

with the religion of Islam. The Islamic religion indicates that the person should undergo therapy from diseases. The Prophet Muhammad (pbuh) stated “take therapy, there is no illness without treatment”. This means that treatment exists for all diseases. And man has to discover these treatments. The Islamic religion also asserted the principle of considering all the reasons. This principle is general and is applied to every behavioural situation. There are several reasons for sound physical and mental health. The person should consider these reasons. Regarding mental health in particular, the Quran includes many verses which stress on controlling negative emotions especially anger and sorrow. The Prophet Muhammad (pbuh) explained once such verse in the following words : “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger” (Sahih Al-Bukhari, Vol 8, Hadith No. 135). From the Islamic point of view, it is forbidden that emotions dominate a person’s behaviour. Man must dominate his emotions and control his behaviour.

Quran stresses that the individual should respect others including their rights, properties, and existence in general. He should perform his duties and responsibilities towards himself and others. Misconception of Islam leads to ignoring the way to a good and proper life and thus falling into difficulties and psychological problems. It is not forbidden to use any means to achieve a good life unless it is contradictory to the teaching of Islam. This includes counselling and its approaches. Al-Shennawy (1994, p. 485) concluded the following principles of the Islamic approach in counselling and therapy : the individual must be responsible and committed to the religion indications which lead him in all aspects of his life beginning with faith and ending with behaviour in all its forms; disorders and problems resulting from the behavioural deviance from the religion; the religion includes the criteria of right and wrong and this criteria should be committed to by the counselor; behaviour modification is through the individual’s correct concepts about life depending on religion which arise from the perception of faith and thus enhance the correct aspects of all behaviour. Any counselling approach could be applicable in Islamic society according to these principles.

In the western world, during pre-industrial times, people with emotional problems were helped by either their priest or other members of their community (McLeod, 1998, p. 29). The end of the 19th century saw the separation of psychology and philosophy. The scientific studies of psychology began to develop, applied psychology emerged and the application of psychology in education and work flourished (Zahran, 1980, p. 132).

Towards the end of the 19th century, Freud integrated many different standards of psychological, medical and philosophical thought into the first fully developed system of psychotherapy known as psychoanalysis which remained the marginal activity until it was enthusiastically espoused by many sectors of American society in the 1920s and 1930s. During the 1930s, clinical counselling and personal counselling was introduced. There was an increase in attention to personality and emotional problems. During the 1940s, Carl Rogers introduced the theory of the client-centered approach which “represented a more popular, accessible approach that did much to bring counselling to the masses” (McLeod, 1998, p. 29). In the 1950s and later, other counselling theories emerged and became popular in Western countries and other parts of the world.

There is a large diversity in counselling theories and practices. McLeod (1998), mentioned that this is basically a recent means of a unified approach. The three core approaches namely, psycho-dynamic; cognitive-behavioural; and humanistic represent the fundamental way of emotional behavioural problems. Although, traditionally psychotherapists have concentrated primarily on insight, humanistic practitioners have aimed to promote self-acceptance and personal freedom, and cognitive behavioural therapists have been mainly concerned with the management and the control of behaviour (McLeod, 1998, pp. 6-8). There are a variety of theories and approaches of marital and family therapy. It is not the purpose of this thesis to enumerate and review these theories.

Dryden (1985) and Hooper & Dryden, (1991) enumerated and elaborated on in-depth reviews of counselling approaches and its application in the field of marriage and family. There are several approaches towards counselling, however, the current section discusses the major, highly reputed and practiced approaches : Psychodynamic; rational-emotive; behavioural; person-centered; systems, and reality therapy approach. In discussing these approaches in brief, the Islamic perspective will be considered.

2.1.2 The Psychodynamic Approach

Psychodynamic-Oriented Approach is a kind of Growth-Oriented intergenerational Approach. Rolland & Walsh (1996) discussed the works of several pioneers in the field of family therapy developed insight-oriented intergenerational approaches to family therapy that bridge psychodynamic, object-relations, and family systems theories. Whereas early psychoanalytic theory was focused primarily on maternal influences in early childhood as determining normal or pathological individual

development, family systems therapists shifted attention to the ongoing dynamic processes of the family as a social unit over the course of individual and family development.

There are several features that distinguish psychodynamic approach. Hales, Yudofsky & Talbott (1994, p. 1012) discussed the qualities that distinguish psychodynamic approach : limited focus; limited time; selection criteria; therapist activity; therapeutic alliance; rapid assessment/prompt intervention; termination; optimism, and contract as brief qualities, and analytical concepts and techniques as psycho-dynamic qualities. Bauer & Kobos (1993) discussed the short-term psychodynamic psychotherapy selection criteria in detail and suggested the qualities as being: motivation for change, psychological mindedness; ego strength; object relations/ability to interact with the therapist; response to trial interpretations/trial therapy, and establishment of treatment focus. Regarding the establishment for treatment focus, the successful short-term therapy requires identification of a central area of conflict to be focussed in treatment. The short-term therapy patient is able to actively assist in developing a treatment focus and to accept its limits. Active involvement in focus development suggests ability to corroborate with the therapist. Acceptance of limited goals suggests the patient is realistic, able to tolerate frustration, and capable of giving up the wish for “perfect happiness” or “complete gratification” (p. 141).

The psychodynamic approach was based on the psychoanalytic theory of personality development and human relationships, which took into account the unconsciousness processes. The psychodynamic approach has three schools: the first one includes the classical psychoanalysis, the second includes the modern psychoanalysis, and the third includes the self-theories (Jalal, 1992, p. 245).

Classical psychoanalysis pays more attention to the history of the individual’s life especially with importance to sexual development, sexual drive, motives, early experience that affect the personality. Several human behaviours are not logical and behaviours may occur because of unconsciousness. There are two levels of consciousness, the first is “awareness” and the second is “unawareness”, which include memories and sexual ideas that cannot be remembered. This unawareness has a great impact on the personality and behaviour. The individual’s problems and solutions are in the depth of his personality, and therefore, there is a need for an in-depth analysis. Adler, Jung and Rank are followers of the school of psychoanalysis but they rejected several of

Freud's views. They asserted several concepts that can be summarised as follows (El-Shennawy, 1994; p. 377).

- The human behaviour is purposeful. This however is contradictory to Freud's views, who asserts that the individual is affected by drives that work automatically and inevitably.
- Sexual drives are not the only interpreter of behaviour, there are more important motives such as the need of power and position.
- The social interest, pattern of parental life, and biological aspects are very important dimensions of the personality and counselling has to make the client aware of his values and aspirations, the actual pattern of life and the desired pattern of life.
- The uniqueness of the human motives and individual's personality. There is a collective unawareness that contains the heritage of the primitive behaviour of man. It is also supposed that there is a personal unawareness that contains the sexual unreleased experience and that external awareness is related to life's daily problems.

Jung asserted that the "external" personality does not show the true (internal) personality as it is hidden. The external personality is an important factor, unless it dominates the true personality. In this context, Jung discussed the concept of "shadow", which is found in a person's unawareness, which is not socially accepted. Another concept is that of "animus" where there is a masculine appearance in the females and a contrary concept of "anima", where there is a feminine appearance in males. He also discussed the concept of "self" which means achieving identification (Jalal, 1992, p. 248).

Rank's core concept of his philosophy is the "will", which is a directive force and restricts the drives. The struggle is a process to maintain the integration of personality. Rank's interest lies in the positive motives of the client and his current emotions regardless of the past. It is worth mentioning that Rank's most important contribution to counselling is his insistence on respecting the client as an individual and giving a secondary role to the counsellor. He has great belief in the individual's freedom of deciding his own destiny. According to this the counsellor must not force the client to accept certain values. The client must take the responsibility of his own destiny (Jalal, 1992, p. 248).

From the above mentioned, the significance of psychoanalytical theories of counselling can be summarised as follows:

- Unconsciousness is an important factor in behaviour and in the defensive process that the ego uses in maintaining its competency. This indicates that the counsellor should pay attention to the reason/s for defensive behaviour. He must identify the unconsciousness desires and anxieties of the clients and help satisfy their needs in an acceptable manner (Al-Khazzafy, 1996; p. 150).
- Psychoanalysts use several techniques such as emotional release, free association, dreams, transactional, etc. to help the client to re-live his early experiences. But the counselling process does not aim at achieving change in personality only through interpretation of early experience and unconsciousness conflicts. Instead, the counselling interest is directed at current conflicts and emotions present in the individual's consciousness, to help the individual on how to manage these conflicts.
- There is an assertion for the necessity of helping the client to perform an alternative behaviour for pathological behaviour and to build a unique self. For this reason, more importance is placed on spiritual aspects and its integration with psychology, with emphasis on mixing between the masculine and feminine elements as an important factor for interpretation and counselling. The relevance of direct communication between counsellor and client is an important factor (Jalal, 1992; p. 251).

The modern school of psychoanalysis depends on theories asserting the importance of human relations including the interaction of personality with societal culture. The cultural factor is an important factor affecting the behaviour. The pathological behaviour is a result of disorders in human relations. The counsellor has to establish a safe relationship with the client. He should also accept his emotional explosions that indicate accumulated tensions. The counsellor has to prepare learning situations that lead the individuals to discover him/herself, acquire self-confidence, build-up self-esteem and maintain a congenial relationship. Generally speaking the modern school of psychoanalysis places more stress on cultural factors, the current social environment and emotional dimensions. It also pays attention to the quality of counselling relationship and the client's perceptions of it (Al-Khazzafy, 1996, p. 164).

Self-theories directed attention to the personality, as a whole, having needs which required satisfaction, whereby, the individual always behaved in a manner to actualise himself in the direction of integration, independence and unity and has the ability to solve

his problems. This means that the counsellor has to create a suitable climate and use sound techniques to allow the natural internal power of the individual to emerge and to work in a creative and correct manner. In counselling relationship the concentration is on the “emotional aspect”. The counsellor has to create a climate of acceptance that assists the client to be free from the dangers that treat the client’s self. The counsellor must also help the client to accept some aspects of himself which will enable him to express his emotions and how to accept himself and others (Jalal, 1992, p. 254).

In explaining the significance of the psychodynamic approach, psychologists asserted that it took into account the unconsciousness process that influences the individual’s choice of partner and the nature of marital interaction. It described what took place in the complex therapeutic relationship, which developed during the process of marital therapy between the marital partners and their caseworkers. Daniel (1985, p.169) stated that the overall aim of the treatment is to provide a safe enough environment whereby the partners can increasingly give expression to their feelings and perceptions. Reflections by the partners and therapists on the feelings between them (transference and counter-transference of feelings) and on what is being communicated and experienced in the sessions enables unconsciousness conflicts to be brought into awareness, perceptions to be altered and projections to be gradually withdrawn. The partners are encouraged to take responsibility for their part in the conflict and to make decisions and choices based on less distorted and, therefore, more appropriate perceptions than those made previously (Daniel, 1985, p. 182).

The therapists do not structure the sessions, but deal with what the couple brings for discussion on the assumption that: a) the couple knows where they are at that particular point in time (what has happened to them during the week, what has left them troubled, what has made them feel better, how they have been able to use the previous session), and, b) what they choose to talk about has an important unconsciousness purpose in respect of their developing relationship with the therapists. Attention is paid to both the manifest contents of the discussion and its symbolic meaning.

Within this broad framework, therapists exercise their own individual style, but remain prepared to become involved in the transaction the couple provokes. Trained to become aware of their own norm, pay particular attention to times when they behave out of character. Towards the end of the session, when the therapist shared with the couple what had been happening between them, gradually the experiences start to make sense in

the light of what the couple had discussed about their present relationship and previous family experiences (Daniel, 1985, p. 183).

A therapy based on psychodynamics has an individual focus whether a person is seen alone or in family groups. The counsellor is concerned with each family members' memories of the past, feelings about relevant people, motivation etc. There is an emphasis on the past, both for the cause of a symptom and for the means to change it. It is assumed that a person has symptoms because of a past set of experiences. These experiences are repressed and beyond awareness. The counsellor focuses on the past and on bringing these ideas and experiences into awareness. The method of therapy is largely interpretive, whether interviews are with one person or a whole family, and the counsellor's comments are aimed at helping the person become aware of both past and present behaviors and the connections between them (Sigal et al., 1976 cited in Madanes, 1981, p. 8). Directives are not given, and the counsellor does not take responsibility for what happens outside the session. Deliberate paradoxical interventions are not made. The emphasis tends to be on a long-term process, with the goal of helping a person grow and develop rather than just getting over the presenting problem. Usually the emphasis is on method, with each family treated in a similar way no matter what the problem. Typically the whole family is seen once a week for one-hour sessions, and there are two counsellors. Madanes (1981, p. 10) stated that the psychodynamic theory focuses on a unit of one, and families are usually described as a set of discrete individuals with repressed ideation and emotions. Hierarchy is not emphasized the therapy is largely analogical, insofar as the counsellor is interested in metaphors and statements about the meaning of experiences.

Psychodynamic oriented approach conceptualize family interaction in terms of object relations, related internalizations, and introjection and projection processes. The parents, individually and in the marital and parental relationships that they construct, are regarded as crucial determinants of healthy or pathological family functioning and of the processes of separation and individuation necessary for the healthy development of offspring. It is assumed that the capacity to function as a spouse and as a parent is largely influenced by each individual's family-of-origin experiences. The relative success or failure in accomplishing developmental tasks is thought to be determined largely by residues of internalized objects and the organization of introjects contributing to identity integration (Meissner, 1978 cited in Rolland, J.S. and Walsh, F., 1996).

Bascue and Lewis (1993) concluded that the psychodynamic approach treatment from psychoanalytic view point, the therapist focuses on the individual psychodynamics of family members and is concerned both with how unconsciousness wishes and fantasies influence family interpersonal relations and also how family interaction influences individual psychodynamics. Moreover, they are likely to view marital and family conflicts as reflecting the attempts of individual family members to come to terms with their own unconsciousness wishes and needs. In turn, changes in family relations are likely to reflect changes in individual attempts to gratify personal needs and desires.

There are some literature asserted the importance of psychodynamic approach in family counselling and therapy. In discussing this point, Williams (1995) concluded that family therapy should be conducted by, or closely supervised by, therapists or teachers with a strong background in psychodynamic principles and psychopathology. Particularly in view of our orientation towards interchanging modalities of treatment, the family therapist should be able to handle, or at least recognize, the need for individual or co-joint measures. Family therapy is not counselling and should not be conducted by people who have had no intensive training. Too, because of the enhanced potential for acting out by the therapist of unresolved familial and marital problems, family therapists should have thorough insight into their own neurotic conflicts and impulses.

Contrary to Williams (1995) view, Ellis (1978) asserted that the psychodynamic and systems oriented therapy appreciably fail to consider the family members as individuals in their own right – a phenomenological-humanistic view of families who come for therapy would serve to correct this oversight. The particular phenomenological view espoused by those who do client-centered family therapy, however, is too passive and neglects some of the realities of human disturbance. A “third force” in family therapy combines a phenomenological-humanistic approach with a highly active-directive attempt to help family members surrender their misperceptions of themselves and others and to make profound philosophic changes in their interpersonal attitudes and behaviours. As an example of this kind of phenomenological and active-directive approach, some of the practices and principles of Rational emotive therapy are outlined and applied to family counselling. Regardless of the different views towards psychodynamic approach, this approach to family counselling is most congenial for a counsellor who has worked with individuals. The counsellor need change little of his theory, since he can continue with

the idea of repression and with interpretations and educative comments. The goal is to bring about insight and understanding and to express emotions.

From the Islamic perspective, psychoanalysis includes five main procedures : free association; dream analysis; transference; interpretation, and resistance. Islam does not prohibit to use any of these procedures if it will enable the individual to overcome his problems. But psychoanalysis concentrates on sexual incentives as reason for disorders. The sexual incentives may be one of the many reasons. While psychoanalysis assumes that mankind is bad by nature, the nutrients of psychoanalysis assume that man is good by nature. From the Islamic point of view, the man has both good and bad traits. He should follow the religion if he wants to behave in the right way (Kotb, 1993, p. 327).

2.1.3 Rational Emotive Therapy Approach (RET)

It is a counselling and therapy approach which was founded by Albert Ellis in the 1950s. It mainly depends on correcting the client's irrational beliefs which leads to emotional and behavioural disorders. According to Patterson (1992, p. 183), Ellis started to develop the rational emotive approach in 1955 through several essays which were published in a book about the mind and emotions in psychotherapy. Ellis asserted therein the importance of several issues such as : the man is free; he must obtain knowledge; develop his uniqueness; live peacefully with others; experience things by himself; live his abilities in a creative manner; his choices are humanitarian, and he must realize that there are restrictions in life. These initial issues characterize the theoretical and practical aspects of counselling using the rational-emotive approach which aims to achieve the following (Serry, 1990, p. 169) :

- Identifying the irrational thoughts and beliefs which cause the disordered behaviour
- Helping the clients to identify the irrational beliefs which cause his maladjustment
- Enabling the clients to refuse his irrational beliefs.
- Increasing the client's self-interest, self-acceptance, and rational thinking.
- Increasing the client's flexibility, and his ability to refuse his wrong thoughts and irrational beliefs.
- Enabling the client to think realistically and control emotions rationally.

RET depends on several assumptions which interpret the human behaviour and its disorders. Patterson (1992, p. 176) and Serry (1990, p. 171) explained the basic assumptions of reality therapy approach. They mentioned that these assumptions demonstrate the essential ideas of the human behaviour which he listed as : thinking and emotions are two sides of one dimension - both of them affect each other; the man is sometimes rational and at times irrational - if he is rational, he will be happy and effective; if irrational, he will think and behave in an irrational manner and accordingly he becomes ineffective and unhappy; the irrational thinking was developed through the early, non-logical education - that is because the individual has an aptitude to get the irrational thinking from the family, the culture and the environment; the man is characterized as always thinking - thinking is accompanied by emotion and the emotional disorders are found wherever irrational thinking exists, and lastly the irrational ideas and beliefs must be faced through knowledge, and rational perception and logical thoughts. In discussing the counselling process in rational-emotive therapy, Al-Kazzafy (1996, pp. 236-240) presented the irrational beliefs which lead to behavioural disturbance according to Ellis' points of view, these beliefs are demonstrated by the following eleven expressions :

- The man must be accepted by others, be self-sufficient with a level of high achievement, if he wants to feel his value.
- The man must be loved by others in his society.
- Some people are unkind, bad and aggressive. They must be blamed and punished.
- It is a great disaster that the man experiences opposite to his expectations.
- The reasons of feeling unhappy are outside the man and cannot be controlled.
- The potentially dangerous disasters should be the core of interest of the man.
- It is easy to avoid certain problems by not facing them.
- The man should depend on others and those stronger than him.
- The former experiences and events are the basis which determine the current behaviour. It is impossible to get rid of the effects of the last experience.
- We should make our sadness apparent when we meet a disordered or problem-suffering person.
- There is always an ideal and correct solution for each problem. This solution must be investigated to avoid a disaster.

Rational-emotive therapy deals with clients who have problematic or neurotic behavior resulting from irrational beliefs emerging through activating experiences and leading to emotional disorders reflecting devastating self-behaviour. Rational-emotive theory is sometimes known as 'ABC' theory. 'A' refers to Activating Experience – it is a shock which is perceived here and now in an irrational manner, making it an irrational experience; 'B' refers to the Belief System – which is irrational and self-devastating, and 'C' refers to Consequence – which are the emotional results which are according to the Belief System. If the Belief System is irrational, then the Consequence will be emotional disorder and behavioural disturbance.

There are several cognitive techniques used to modify behaviour such as stimulation, life-games, paradoxical intention, assertive training, and changeable commitment (Abo Eita, 1988, p. 144). These techniques are used in rational-emotive therapy. Serry (1990, pp. 171-73) classified the rational-emotive therapy techniques under three main groups : experiential, behaviouristic and cognitive. The experiential technique deals with the client's emotions, former experiences and reactions towards situations and stimuli related to his problems. The behavioristic techniques helps the client to get rid of the undesired behaviour. It works to modify the client's behaviour from undesired to desired and supports the desired behaviour. The cognitive techniques helps the client to change his irrational ideas, wrong way of thinking and illogic philosophy. In addition to this, rational-emotive therapy also uses other techniques such as propaganda and counter-propaganda, encouragement, persuasion, reinforcement, assertive training, supportive facing, gradual vaccination, effective conditions, educated logic and causality, roles of acceptable behaviours and dramatic facing.

In discussing RET applications in family therapy, Dryden (1985, pp. 203-210) mentioned that it applies several techniques including overcoming the marital disturbance phase. In clarifying this, Dryden (1985) mentioned that the goal of the RET practitioner in this phase of marital therapy is to help each partner become relatively undisturbed about their marital problems so that they can constructively work, if they wish, to improve their level of marital satisfaction. The therapist helps both partners to think rationally about themselves, their spouse and their marriage, which means feeling appropriately frustrated, sorry, annoyed and sad about their predicament when their desires are not met - emotions which will motivate them to work to improve their marriage or separate without needless emotional pain (Dryden, 1985, p. 208).

Another techniques used through rational-emotive therapy is enhancing the 'marital satisfaction' phase. Once both partners have made some progress at helping themselves and their spouse overcome their emotional disturbances about their marital dissatisfaction, they are in a position to constructively look at ways of enhancing their degree of marital satisfaction or to be helped to amicably separate. Assuming that they 'Wish to stay married, there are a number of well-established methods that can be used to help them to live more happily together. These include: communication training; negotiation training and a variety of behavioural techniques designed to help couples to develop appropriate marital and sexual skills and obtain more of what they want from each other. A hallmark of RET is the homework assignments which are negotiated to encourage couples to put into practice what they have learned in therapy.

In addition, RET family therapy includes a number of highly emotive techniques such as : the therapist's giving all the family members full acceptance or unconditional positive regard; shame-attacking and risk-taking exercises; rational emotive imagery; role-playing methods; dramatic and evocative confrontation; the use of forceful language by the therapist and of vigorous self-statements by the clients, and a pronounced emphasis on humor.

Although RET therapists utilize all kinds of behavioral methods, they put them squarely within a phenomenological and humanistic framework. Rather than resorting to direct conditioning or reconditioning, as many classical behavior therapists do, RET practitioners almost exclusively favor the teaching of self-control methods. Moreover, RET also acknowledges the perniciousness of social reinforcement-which is not only used too extensively by scores of behavior therapists but also has been shown to be one of the main hidden factors in the therapeutic results that have been obtained in many client-centered studies. RET on the other hand, uses reinforcement procedures in a realistic, hard-headed manner, including at times such social reinforcements as the approval of the therapist, other family members, or outside individuals as a specific reward for the individual's changing his/her obnoxious or self-defeating behaviors.

From the evaluative perspective, rational-emotive approach has several advantages – it uses simple techniques which are suitable to the clients in general; it works on discovering and facing illogical ideas and irrational beliefs which cause disorders; it adopts the counselling plans aiming to help the client to change his wrong image about himself. It can help the client to gain the rational background as a preventive

tool for facing disturbance in the future (Serry, 1990, p. 175). In spite of this, rational-emotive approach has its limitations. According to Patterson (1992, p. 212), Ellis recognized that RET has its benefits and drawbacks. It is not effective with cases having low intelligence (without knowing the reason), those with high-acute mental disorders, young children, aged people, those having a high self-sensitivity, prejudiced individuals, and also with those who don't believe in mind and logic.

Kendall et al (1995) explained the recent developments and revisions of rational-emotive therapy regarding three major issues : theory of psychotherapy; assessment and practice of therapy. Regarding the practice of RET, they mentioned that it continues to emphasize showing disturbed people that their emotional problems can be traced to how they to themselves about problems encountered or might encounter. RET is now more interested in the implicit meanings and philosophies that people use to upset themselves. These can be expressed not only in self-statements but also in imagery or fantasy. As such, RET supplements verbal disputation techniques with imagery and visualization techniques.

From the Islamic perspective, rational-emotive approach is very important. There are several irrational ideas because of certain misconceptions of Islam. Islam is characterized as "a religion of mind". The term 'mind' is repeated in 49 verses (Mansour & Abo Abah, 1996, p. 153). According to Islamic rules, the individuals have to be rational in managing his own life. He must consider the reasons which lead to results. Al-Bohi (1986, p. 124) mentioned that the believer knows that life has problems and obstacles. He adjusts himself to overcome them depending on the right behaviour and the legal means to succeed in this life and the hereafter. Rational-emotive approach can be used to guide people how to dismiss their irrational thoughts. According to Islam, the invisible is not irrational. The believer must possess faith in the invisible. The contemporary Muslims have not seen angels, but they must believe in them. This is not considered irrational thinking because it is part of the Islamic faith (Kotb, 1993, pp. 105-125). As mentioned earlier, Islam ordered believers to consider all legal reasons to achieve their goals. The legal reasons are the realistic ones and it is not prohibited according to Islam. For example, if a person needs money, he must work legally - not steal money from others. If he thinks that he will get money without work, this is an irrational thought and if he steals money, it is illegal behaviour.

2.1.4 Behavioural Approach

Since the 1920s there were some limited works about the application of learning principles on the therapy of behavioural disorders. But the effects of these works were limited until the 1960s when counselling and therapy according to behavioural approach emerged as integrated methods (Malika, 1990, p. 10). The behavioural approach depends on learning and behavioural theories, which have been demonstrated by several psychological scholars such as Pavlov, Watson, Thorndike, Hull, and Skinner.

Throughout their history, behavioural psychologists looked for ways to apply their ideas to the explanation of psychological and emotional problems. Probably, the first theorist to look at emotional problems from the behavioural aspect was Pavlov, a Russian psychologist and physiologist working at the end of the 19th century, who noted that when he set his experimental dogs a perceptual discrimination task that was too difficult... the animals would become distressed, squeal and 'break down'. Later, Lidell carrying out conditioning experiments at Cornell University, coined the phrase *experimental neurosis* – a pattern of behaviour characterized by swings from somnolence to passivity to hyperactivity – to describe the behaviour of his experimental animals exposed to monotonous environments (McLeod, 1998, p. 65).

There are certain assumptions of behavioural counselling and therapy. The main assumptions include : concentrating on symptoms more than reasons; supposing that the disturbed behaviour is learned; the principle of learning benefits in modifying the non-adaptive behaviour including preparation of clear and determined aims; refusing the traits classical theory of behaviour; the counselor prepares the counselling plan to meet the client's problems depending on the principles of 'here' and 'now', and following the scientific methods to get results which can be used to improve the counselling techniques (Al-Shennawy, 1994, pp. 48-50).

The behavioural approach uses certain techniques related to learning theories. There are three main theories which the behavioural practitioner depends on : classical conditioning theory; operant conditioning theory, and social learning theory. These theories include the main learning concepts which are : reinforcement; punishment; extinction (stopping of response as a result of stopping reinforcement); shaping; chaining; generalization; discrimination; prompting; fading, and vicarious processes. These learning concepts are widely used in counselling and therapy according to the behavioural approach (Azab, 1981, pp. 27-71).

According to behavioural approach, there are specific aims for each case – aims are not generalized. The counselling process depends on the aims which are prepared through co-operation between the client and the counselor. It includes what the client will do in detail. Formulating goals in a clear and specific manner helps in assessment. According to behavioural approach, several systems are included which describe the steps of the counselling process. But there are four common steps : research the assessment of behaviour; preparing goals; using counselling techniques, and evaluation. From the clinical perspective, Nezu & Nezu (1989, p. 57) cited these four steps as : screening and problem identification; problem analysis and selection of focal target problems; treatment design, and evaluation of treatment effects. Evaluation in the behavioural approach is a process – it is not just a task at the end of counselling. That means the counselor evaluates the stage of the counselling process not only when it has ended. Ending counselling is a stage concentrating on transmission of learning effects to the client and the continuous nature of the behavioural change. What happens in counselling is not a separate task – it is integrated. The counselling process includes several methods for life that can be used after ending the counselling. The behavioural counselor uses many techniques such as : detection of stimuli; training on asserted behaviour; biofeedback; relaxation; modeling; role play; self-control; chaining; supporting; punishment, and extinction (Al-Shennawy, 1994, p. 84).

The counselor is supposed to be clever in setting realistic goals, planning the counselling activities and evaluating these activities one by one. The effective counselor does not share the emotional feelings of any client. However, the counselor should accept the client. The counselor does not see the behaviour as normal or abnormal. Instead, he sees the behaviour as being acquired and learned according to the learning principles. Because the behaviour is learned, it is possible to modify it and to replace them with new behaviours. The counselor does not investigate the past experiences of the client neither does he care about terming the psychological disorders.

In the field of family and marital therapy, Fallon (1993) mentioned that the behavioural family therapist aims to pinpoint the key deficits within the family group that once resolved will lead to maximum change. It assumed that patterns of family behaviour that are observed at any point represent the optimal response of every family member to the resolution of the existing problem. Even when chaotic, distressing responses, are observed, it should be assumed that every family member is attempting to resolve the

problem (or to achieve the goal) in the manner that he or she considers most rewarding (or least distressing), given all the constraints imposed by the bio-psychosocial system at that time. Rather than attempt to impose his or her own optimal solutions to the problem, the behavioural family therapist aims to use minimal intervention that will build on existing family assets. For example, where one family member is observed to be able to get a depressed person to assist with household chores, the therapist examines that person's behaviour closely and pinpoints the specific effective strategies that that person uses.

The initial behavioural analysis may involve several hours of painstaking individual and conjoint interviews as well as systematic observation. Where one family member is vulnerable to a major mental disorder, a range of stressful problems are often evident. Each of these problems, including those associated with the key symptoms of the index patient, is explored in the assessment process. The therapist attempts to obtain : a therapeutic alliance with all family members; detailed information about each family member's observations, thoughts, feelings about the presenting problems; information about each family member's interaction within the family system, and information about each family member's functioning in settings outside the family unit (Falloon, 1993). All these efforts constitute the stage of the behaviour assessment. The behavioural counselor uses this information in formulating the counselling plan to meet the determined aims. By using the behavioural techniques (as mentioned previously), the aim of the counselling process become targeted. This may include increasing awareness of couples with existing rewards; increasing the frequency of their positive behaviour; developing their problem-solving skills, and developing their personal skills to overcome marital difficulties. The behavioural counselling can use training, cognitive restructuring, and other tools to achieve the success of the counselling plan. Mackay (1985, pp. 236-237) discussed the use of interpersonal and problem-solving skills training in marital therapy. He mentioned that interpersonal skills can be learned like any other specific aptitude. The usual treatment format is: to demonstrate to the clients the required response (i.e. modelling), to encourage them to practise it under simulated conditions (i.e. behaviour rehearsal), and to provide precise and immediate knowledge of results (i.e. feedback). Regarding the training in problem-solving skills, Mackay (1985, p. 237) discussed the possible limitations of interpersonal skills training. He mentioned that while this training may give rise to more constructive exchanges of opinions and feelings, it does not

automatically lead to the generation of practical solutions for the various day-to-day problems facing a couple. The therapist directs the couple to define the problem, generate strategic options through brainstorming, consider alternative tactics, and implement an agreed course of action. If a satisfactory end result is not achieved, the whole process is repeated. This technique should not be considered as an alternative to interpersonal skills training but as the final component of a comprehensive training programme in communication (Mackay, 1985, p. 237).

Cognitive restructuring is used in behavioural counselling to change the ways in which partners think about themselves and their relationship and would be seen by most couple therapists as a desirable outcome. However, cognitive and cognitive-behavioural approaches place promoting this aim in the forefront of the therapeutic endeavour and have consequently developed specialist interventions going beyond education and refraining, which have been discussed above. The first step in cognitive restructuring consists of identifying maladaptive cognitions together with their antecedents and consequences. Subsequently they have to be rendered dysfunctional, for example by being disputed, confronted with contradictory evidence, or prescriptively altered. Finally, they have to be replaced by more adaptive alternative cognitions. Depending on the stance of the therapist this can take the form of direct cognitive rehearsal (for instance of coping statements), or of hypothetical or actual 'experiments', which allow for alternative cognition to be confirmed by new evidence. Being able to think differently allows partners to feel and act differently with regard to their relationship (Schroder, 1991, p. 85).

As mentioned earlier, the determination of counselling goals is an essential part and depends on the information obtained from the behavioural assessment. Treatment problems and goals are specified in concrete and observable behavioral terms. The emphasis of behavioral learning approaches is on guiding family members in a straightforward way to learn more effective modes of dealing with each other by changing the interpersonal consequences of behavior, or contingencies of reinforcement. The therapists teach the couple or family to think more positively and effectively. Family members learn to give each other approval and acknowledgment for desired behavior instead of rewarding and reinforcing maladaptive behavior with attention and concern. The therapist analyzes communication processes, including both the informational content and the relational components (i.e., relationship rules implicit in how messages

are conveyed). Building skills in negotiation and problem-solving processes are a central focus of interventions. Reciprocity and equitability are especially encouraged in the marital relationship. Rolland & Walsh (1996) concluded that the basic learning principle underlying the behavioral approaches is that social reinforcement is made contingent on adaptive behavior rather than maladaptive or symptomatic behavior. Imitative behavior, or modeling, is also an important part of the process. The therapist, within a positive therapeutic alliance, serves as both social reinforce and model defining his or her role as an educator.

From the above mentioned, it can be noted that the behavioural approach theory and practice comes from learning theory. A dimension in common is the unit of one person with the experiential school. It also shares the emphasis on the present and on new experiences; but whereas the experiential counsellors emphasize new experiences as means of expressing emotions, behaviour counsellors do so in order to modify specific behaviour. What is unique about this approach is the sharp focus on the presenting problem. The emphasis is on the change desired by the clients rather than on their growth and development. Instead of using a standard method, many behaviour counsellors design a procedure for each presenting problem. They do not offer interpretations but give directives for behaviour, both in the interview and outside of it. Hierarchy is not a relevant issue for this approach. The concern is largely with individual acts rather than with the analogical meaning of those acts. Recently, some behavioural counsellors have begun to deliberately use paradoxical interventions with individuals (Madanes 1981, p. 12). In behavior approach the family counsellor tends to focus on a unit of two persons. He does not think in units of three persons and so would not think of the situation as one where a man is caught between a wife who wants him to do his work and a mother who does not, nor of his depression as a consequence of that situation.

From the Islamic point of view, the modification of deviant behaviour is essential. The individual must modify his deviant behaviour and change for the better. The Quran mentions three patterns of the self : tranquil; evil exciting self, and rebuking self. The tranquil self is related to the good behaviour such as good thoughts, emotions, and deeds. The evil exciting self is related to wrongful behaviour, and the rebuking self is related to regretful behaviour and thoughts. These main patterns include several sub-patterns relating to behaviour (Mansour & Abo Abah, 1996, pp. 159-181). The person with evil exciting self will be in trouble and less likely to modify his behaviour. The behavioural

approach depends on the behaviour modification particularly the deviant behaviour. Modification of the deviant behaviour is a must in Islam. Performing wrongful acts is deviant behaviour such as lying, cheating, not performing one's duties, not fulfilling responsibilities, abusing other, uncontrolled emotions, backbiting, violating others rights, etc. Unless the person modifies his behaviour and changes his deviant behaviour, he will be in trouble during his life and be punished in the hereafter.

2.1.5 Person-Centred Approach

The founder of this approach was the American psychologist, Carl Rogers (1902-1987). This approach lays primary stress on the quality of the relationship between counsellor and client. It is not concerned to impose a plethora of externally derived theory upon the experiencing of the client – instead, the aim is to help the client to unravel the 'personal theory' which he has constructed around his own experiencing. According to Mearns and Thorne (2001), the person-centred counsellor believes that all clients have within themselves vast resources for development. They have the capacity to grow towards the fulfilment of their unique identities, which means that self-concepts are not unalterable and attitudes or behaviours can be modified or transformed. Where development is blocked or distorted this is the outcome of relationships which have trampled upon the individual's innate and basic need for positive regard, and which have led to the creation of a self-concept and accompanying behaviour that serve as a defence against attack and disapproval (pp. 14-15). The crucial work published during the 90s gives the person-centred therapists an evolved way of working with clients with profound learning difficulties or psychoses making the establishing and maintenance of psychological contact problematic even though the quality of that contact, once engaged, may be rich (Mearns, 1996, p. 306). There are two basic conceptions of person-centred counselling which are : the self and organism. Each of them is related to another concept, which is the known as the conditions of worth.

Regarding 'the self', because of the individual's need to be unique (which constitutes a part of self-actualization), part of his experience (phenomenological dimension) is coded in his awareness and his own self-experience. Through the individual's interaction, the important person, in his life, the self-experience leads to self-concept as living in a real world. Rogers determined self-concept or self-structure as a gestalt organized conception. It consists of individual's perception about his unique self

as 'I' express it on its own and in its relation with other people's things in his life. It is also reflected by 'Me' besides values related to these conceptions. The Self-concept can be attracted to the consciousness. The Self-concept also is flexible. It is a process more than traits. But, at a certain point, it becomes a 'Specific Entity' (Al-Shennawy, 1994, p. 275). The Self-concept is a picture, which the individual constitutes about himself besides his judgment of the picture. For example, the individual may see himself as intelligent, hard working, etc. He gives a certain weight for each of these adjectives. Zahran (1980, p. 83) identified self-concept as: the Real Self; the Perceived Self; the Social Self and the Ideal Self. The Real Self is defined as the actual person – what he is.; The Perceived Self is defined as what the individual sees himself as; the Social Self is the individual's perception of what the others see him as, and the Ideal Self is defined as what the individual hopes to be. Mearns & Thorne (2000) analysed the person-centred approach in depth. In this frame, they revised aspects of Rogers' Self theory and highlighted dimensions of this theory of therapy. They concluded that there are still many issues which require theoretical attention especially in one particular area involving two questions: "why does a person have a need for positive regard ?", and "why does this need require to be transformed into a need for Self-regard ?" (p. 195). These aspects require a challenging response.

Regarding 'Organism', when the individual is born, he has a natural need towards self-actualisation which directs his behaviour. The individual uses his inner organisms to make judgments on experiences if it is relevant to self-actualisation or not. According to the individual's interaction with the environment, the individual gains two needs : need for positive regard and need for self-regard. Satisfaction of these two needs is related to conditions of worth. According to the person-centred approach, the psychological disorder results from the existence of the conditions of worth which prevent the individual to satisfy his need for positive regard. The individual then denies part of his experience and he tries to dismiss it or distort reality. The experience is not added to the Self. This leads to 'Incongruence'. It is a dissonance between self and experience. The individual becomes 'maladjusted'. He needs to undergo an assimilation process. To realize congruence, it must be decreased in worth conditioning and increase an unconditioned consideration of the self. The individual can obtain this from other important persons in the context of understanding and empathy. The counsellor's task is to create new conditions of relationship where the growth process can be encouraged and

the stunning or warping remedied. In a sense, the counsellor attempts to provide different soil and a different climate in which the client can recover from past deprivation or maltreatment and begin to flourish as the unique individual he or she actually is. It is the nature of this new relationship environment and the counsellor's ability to create it that is central to the whole therapeutic enterprise.

The behavioural modification depends on the client's experience of the counselling process and his perception of the counsellor's personality and counselling techniques. The client's experience of counselling includes : experience of responsibility; practice of discovery; screening the dismissed attitudes; self re-organization, and experience of improvement. The relationship between counsellor and the client is not just a mental one. It is a cooperative relationship aiming to help the client in discovering his resources and use it in developing and positive change. This relationship depends on : acceptance; genuineness, and understanding. The client must realize that these characteristics in the counsellor's personality.

The person-centred approach adopted the perspective of personality development. The main aim of counselling is self re-organization. The effective counselling will solve the conditions of worth and increase openness to the organism experience. This results in increasing congruence between self and experience. In this way, the client will become more competent in his personality. The person-centred counsellors do not raise questions on how to solve certain problems or how to develop a process of changing a certain behaviour but, rather how to save a healthy relationship which the client can use to achieve his personality development (Al-Shennawy, 1994, p. 299). It is clear that the person-centred counsellors can discover many techniques to confront disorders and solve problems. But is also worth mentioning that the counsellor do not determine a specific aim to solve a specific problem or to change a certain behaviour.

There are several applications of client-cantered approach in the field of marriage and family. Greenberg & Johnson (1986) attempted to clarify the role of affect in marital therapy and suggested some mechanisms by which accessing and expressing emotional experience may help to improve intimate relationships. They concluded that there are many conceptualisations of affect and many different approaches to the use of affect in marital therapy. The four main current approaches appear to be : to generally bypass affect as disruptive to the rational control of behaviour or to assign the expression of conscious emotion a particular and circumscribed role; to focus on the analysis of

emotional responses and clarify these responses using this information to generate insight which is viewed as the main mechanism for change; to view emotion as behaviour to be modified; and according current emotional experiences and expressions, a key role rather than a minor or indirect one in the change process and viewing it as an independent variable in the change process (Greenberg & Johnson, 1986).

As Johnson & Whiffen (1999) explained the process of change in emotionally-focused therapy has been delineated into nine treatment steps : The first four involve assessment and the de-escalation of problematic interactional cycles. The middle three steps emphasize the creation of specific change events where interactional positions shift and new bonding events occur. The last two steps of therapy address the consolidation of change and the integration of these changes into the everyday life of the couple.

Step 1. Assessment: creating an alliance and explicating the core issues in the couple's conflict using an attachment perspective.

Step 2. Identifying the problematic interactional cycle that maintains attachment insecurity and relationship distress.

Step 3. Accessing the unacknowledged emotions underlying interactional positions.

Step 4. Reframing the problems in terms of the cycle, the underlying emotions, and attachment needs.

Step 5. Promoting identification with disowned attachment needs (such as the need for reassurance and comfort) and aspects of self (such as a sense of shame and unworthiness) and integrating these into relationship interactions.

Step 6. Promoting acceptance of the partners' new construction of experience and his or her new responses by the other spouse.

Step 7. Facilitating the expression of specific needs and wants and creating emotional engagement.

Step 8. Facilitating the emergence of new solutions to old problematic relationship issues.

Step 9. Consolidating new positions and cycles of attachment behaviour.

Emotionally Focused Couples Therapy (EFT) was discussed and assessed by Johnson & Greenberg (1985). They mentioned that EFT focuses upon the emotional experience underlying the positions each spouse takes in relation to the other. Intrapsychic and interpersonal perspectives are integrated in this approach, which

explores inner experience as it is translated into relationship position and the manner in which relationship positions influence intrapsychic reality. This approach to treatment addresses the role of affective processes in psychotherapeutic change.

In the study by Johnson & Greenberg (1985), couples requested counselling in response to a newspaper article and were screened on the phone. Fourteen couples were assessed at four times: at the time of initial contact; after an eight week waiting period; after eight sessions of EFT, and after an eight-week follow-up. In addition, the couples were given four scales measuring the therapeutic alliance between couple and therapist after the third treatment session (seven therapists – one male and six females – were included in the study). It was found that the EFT proved to be effective on all four-outcome measures. It was also shown that there were significant changes in the couples behaviour towards each after the third assessment period (eight sessions of EFT) and these changes did not dissipate when the couples were again seen in the fourth assessment period (after eight-week follow-up).

In another study conducted by Johnson et al (1998), about emotionally focused family therapy (EFFT) for bulimia, and changing attachment patterns, they mentioned that there are encouraging results, however, given that, the EFFT protocol is still in the process of being refined. But the authors asserted the importance that one must be cautious about the study because it was conducted on a relatively small sample (N=69).

Johnson & Greenberg (1988) analysed the process of change in the best sessions of emotional focussed marital therapy. They found that the client's performance in the therapy was rated on depth of experiencing and the quality of interpersonal interactions. The occurrence of particular change events rising from theoretical principles of EFT was also noted. The study confirmed hypotheses that higher level of experiencing and more autonomous and affiliated interactions characterize best sessions of couples who were successful in therapy. These results have a significant implication. For example, therapists should focus on facilitating deeper levels of experiencing self-disclosure and exploration. Such interventions maybe specially be effective if the blaming partner can be encouraged to access underlying needs and seek affiliation when the withdrawer is ready to be responsive. Such an interaction represents an analogic redefinition of the relationship as one in which deeply needed responses, can be asked for and received.

In a study regarding emotionally focused therapy, Johnson et al (1999) concluded that from a theoretical perspective, there is more and more evidence that the targets of

EFT interventions, emotional responses and patterned interactional cycles, are the most significant features of marital distress and that from a clinical perspective, perhaps the main general contribution the work on EFT has made to the field of couples therapy is to offer an orientation to and specific ways of working with emotion. It also offers a way of integrating a focus on the individual and the relationship, on both within – and between – person variables and processes. Clinical change processes in EFT seem, from the small number of studies described above, to be consistent with the conceptualization of emotion in this model and how emotional experience and expression are seen as facilitating change.

The person-centered approach reflects a high level of attention to the client as a human being. From the Islamic point of view, the human being is highly appreciated. In the Holy Quran (Surah Al-Isra, Verse 70), God asserted His high appreciation for mankind in the following verse : *“And indeed We have honoured the children of Adam, and We have carried them on land and sea. And have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with marked preferment”*. Person-centered approach demonstrates the characteristic of the counselling relationship which are acceptance, genuineness, confidentiality and understanding. These concepts are essential to make counselling effective. They are related to the efficiency of work. Islam invites people to be perfect in their work through these and other concepts. In fact these concepts are related to the perfection of work. The Prophet Muhammad (pbuh) said that if one does the work, one should perfect it. In the frame of attaining work perfection, the individual should accept those who deal with him; be genuine in his behaviour; do his best to understand others, and not misuse the trust other people place in him (Ayoub, 1996, p. 270).

2.1.6 Systems Approach

The systemic approach to problems has also influenced other sections of the helping professions, for example family medical practice, nursing and the study of addictions (Barker, 1981, p.16). Many of the originators of the family therapy movement turned to General System's theory (GST) as a means of solving the theoretical problems that confronted them, as they attempted to broaden the focus of their attention from individuals to the families and networks in which they were inextricably caught up (Treacher, 1985, p. 251). The major concepts that have proved most valuable in helping

family therapists understand the interactional properties of both, families and couples, are: system, hierarchy, boundaries, wholeness, homeostatic, morphogenesis. The basic assumptions of a family systems approach still would be described differently by adherents of different schools of family therapy including several varieties of family system practitioners. One school would characterize them in one fashion and other quite differently. In discussing this point, Nichols (1989) stated that even if family therapists were all gathered together and consensus sought, there would be dissenting reports. Hence the description of concepts will have to be one effort to provide an accurate and carefully constructed picture of axiomatic statements and basic assumptions underlying family systems work (p. 69).

GST postulates that a symptom can arise within a family system when homeostatic mechanisms are operating in such a way as to effectively reduce the family's ability to be flexible and increase its process of differentiation. Communication theory ideas (which have been incorporated into GST) enable description of symptoms in new ways. A family that is dysfunctional and in need of help can be viewed as suffering from a breakdown in its normal self-correcting (and growth-embracing) feedback processes. Disruptions may have occurred in the way that family members transact with each other but often there is also a basic disruption in the family's transactions with its wider system (Treacher, 1985, p. 260).

In maintaining the therapeutic alliance, the therapist talks about 'the problem' and instead of exploring the couple's current life style, the work they do, their hobbies and leisure-time activities, as well as lightly pencilling in some facts about their families of origin and how they met and courted each other. The essence of this tactic is to put the couple at ease and to communicate the basic message that the therapist's interest in them is primarily as *people* not as *people-who-have-a-problem*. The therapist uses self-disclosure to build bridges to both members of the couple, in order to put over the message that she is not an invulnerable, all-knowing, expert, but somebody who is human and struggles, like they do, to make sense of life and get the most from it (Treacher, 1985, p. 260).

In working with marital partners according to systems approaches, the therapists utilise treatment techniques derived from many sources (structural family therapy and strategic family therapy, etc), which enables them to practice a wide range, considering the contextual and realistic conditions. For example when strategic techniques are used

the primary aim of an intervention is to disrupt the couple's current mode of responding to each other. A classic major intervention would consist, for example, in advising the wife of an alcoholic husband to join him regularly at the pub. Such an intervention would require considerable trust in the therapist on the part of the wife (and probably also come specific coaching about how to behave in the pub). Whatever successful techniques facilitate contract-making couple that feels liked and respected by a therapist, who has been able to put them at their ease and deal with their fears about the impact of therapy on them, will be willing and able to make a firm contract to work with their therapist (Treacher, 1985, p. 273).

Counselling and therapeutic approaches are multiple. Literature has indicated there are more than 250 theories (El-Shennawy, 1994; p. 8), however, in practice only some of these are supported. There are common elements in practices regardless of the theoretical approach, and at the same time there are some differences in counselling practices. A major dimension on which counsellors differ whether the emphasis should be on the past or the present. Counsellors also differ in their views of the goals of therapy. Some believe that therapy should solve the problem which the client offers and think that therapy has failed if this problem is not solved, no matter what other changes have taken place. Others, although they are pleased if the presenting problem is solved, don't have this as their basic goal but instead emphasise the growth and development of the person. Some counsellors emphasise on the past with the intention of exploring and interpretation, while others emphasise the therapeutic issue to be a cause of the present.

Counsellors also differ regarding methods and plans for each problem. Some counsellors tend to create a formal method of working. The same set of procedures and techniques is applied to every case, no matter what the problem. While other counsellors do not use standard methods but design specific procedures for each person and each problem. In discussing the differences between counselling approaches. Madanes (1981, p. 7) asserted that some schools of therapy are based on the theory that, no matter what the disturbed behaviour (fears, psychosomatic problems, antisocial acts), it is a metaphorical expression of the difficulties in a person's life situation. Other schools argue that it is best to think of a symptom as a behaviour with no referent other than the stimulus that precedes it or the response that follows it. The behaviour counsellors, who think of a symptom as having only one referent, differ in this respect from counsellors who consider a symptom to be a communication about a person's life situation and

therefore a referent to something else. Some counsellors make straightforward interventions that they expect will be accepted or followed. Others make paradoxical interventions designed to provoke a family to change by rebelling against the counsellor.

This diversity in methods and techniques of counselling can be used in an integrated frame according to systems approach which asserted the dealing with the case as a system containing interactive parts; inputs processing and outputs. For example, if we consider the individual's behaviour as a system, the inputs would be stimulus and perceptions; the processing would be the interpretations of the stimulus and perceptions, while the outputs would be the results according to inputs and processing. The individual may give more attention to bad things and mentally process them as threats and dangers. This may put him under stress. The system is not only the total of parts but also the interaction among the parts. When we look to the family as a system, it can be divided into more than one sub-system : individual, the parents, and the children. The family's sub-systems may be according to another basis. Family as a system interacts with other systems in the society. From the counselling point of view, the psychological disorders of certain members of the family may affect all the family's system. If the husband suffering from stress, this may negatively affect his relation with his wife and children; a maladjusted wife may affect her children and husband; problematic children may affect both, peers and parents. According to the systems approach, the counselling process must consider these interactions and the interactive relations inside and within the system.

From the Islamic point of view, this interactive relationship was demonstrated. Islam asserted that the believers are one body. If any part of it has a pain, this will affect all other parts. Accordingly, if one of the believers has troubles or problems, this will affect other believers. They must help him. Khalil (1989, p. 71) demonstrated this idea describing the characteristics of the Islamic society as a co-operative one. At the family level, Islam asserted the necessity of respect, co-operation, love, and coherence among the family members while demonstrating rights, duties and responsibilities for the husband, wife and their children which must be respected (Al-Rashidi, 1994, p. 40). Islam does not deal with family as separate members but rather as a whole, interactive group.

2.1.7 Reality Therapy Approach

Reality therapy is based on control theory developed by Glasser (1986). Control theory, which is a practical theory, states that human psychology and physiology blend in what is popularly called psychosomatic illness. Reality therapists not only use this theory to identify what is wrong with their clients and what kind of help to provide, but also make an active effort to teach control theory to their clients who will then be able to use control theory to make more responsible choices in their lives, this both shortens therapy and extends its effectiveness (Glasser & Glasser, 1989, p. 1). The control theory was changed to be called choice theory, but the essence of the theory remains the same. The logic of the change refers to the rule that if a certain behaviour can be controlled, it can also be chosen (Glasser, 1998). Depending on choice theory and control theory, Al-Rashidi (1995) developed a new theory which is self-management. It is significant to marriage and family counselling because proper self-management for couples and family prevents disputes and achieve harmony and a developmental behaviour enriching marital and family life.

According to reality therapy approach the people are motivated by the five innate human forces : belonging, power, fun, freedom and survival (Wubbolding, 1991, p. 6). The process of reality therapy consists of two major ingredients : setting an environment conducive to change and utilizing various procedures leading to change. The elements of reality therapy have been reconceptualized to emphasize that reality therapy is not simplistic, lockstep method to be followed blindly. These elements can be described most efficiently as a cycle of counselling using reality therapy. This cycle illustrate that there is an overall sequence to the implementation of the theory of reality therapy, that is the environment is the foundation upon which rests the procedures and that there are specific guidelines (dos and don'ts) for building a reality relationship with the client. Practicing reality therapy includes being friends with the client; using attending behaviours; practicing the ABs (Always Be); suspending judgment; doing the unexpected; being humourous; being yourself; sharing yourself; listening for metaphors; listening for themes; using summaries and focus; allowing or imposing consequences; allowing silent communication, and being ethical (Wubbolding, 1991, pp. 10-21).

According to the reality therapy, the behavioural system is a delivery method by which we fulfil our need, get what we want and put our scales back in balance. Thus, all behaviour has a purpose and though one person's actions might seem to others, at times,

to be aimless, they nevertheless make sense to the person selecting them. Most behaviour is generated from within and is not caused or forced by external stimuli but by early childhood conflicts or unconsciousness drives beyond our control. Behaviours are generated when the people perceive that they do not have what they want. A signal is sent to the behavioural system and total Behaviour is set in motion. In identifying the human behaviour, Wubbolding (1991, pp. 42-43) Says: "The words "Total Behaviour" are used to illustrate that all behaviours are made up of four elements: Acting, thinking, feeling and physiology. These are like the four wheels of a car, the front two being acting and thinking. They steer the car, i.e., we have more direct control over those than over feelings or physiology. Though all behaviour is composed of all four elements, still, when human behaviour is described, we usually identify it by its most obvious component, e.g. walking, depressing, backache, etc. Ironically, the most easily changed component is the part we are least aware of, the acting element. Though we can become aware of what we are doing, we are most aware of our feelings and our thinking. Furthermore, a teacher, counsellor, therapist, supervisor or parent can reach out and attempt to help people change, but cannot force them. No matter how influential we are with others, we cannot truly "force" their choice".

Actually, the people are more aware of their acting in comparison with their thinking. They also control their acting in comparison with their feelings and thinking. Al-Rashidi (1999a, p. 28) mentioned that the individual can control his acting more than his other behavioural components and if the individual have a bad feeling, he can control it by engaging himself in acting.

Reality therapy has a wide range of application in the field of marriage and family. Wubbolding (1988, p. 97) divided the process of reality therapy as applied to marriage and family counselling into three phases : assessment, intervention and action.

In the assessment phase, the family members evaluate their own strengths and weaknesses through the use of inner "picture albums", perceptual systems, and behavioural systems. They define their individual wants, describe their perceptions and express what they think is helping or hurting their family. Thus the counsellor may discover whether and how all members fulfil their needs within the family. The intervention phase is based on the principle that a family has worked out ways to confront or avoid problems – that is to handle power struggles. The counsellor's task is to disrupt an ineffective method of resolving problems. The goal is to help the clients stop making

endless value judgements about each other, thereby lessening their criticism of each other, and allowing them to discover at least some commonality in what they do, think, feel, and want in their family life. The action phases consist of carrying out the plans made in the counselling session. The execution of the plans is best begun during the session itself. Even if the plan does not fulfil all the characteristics, it must be effective. In applying reality therapy to family counselling, Al-Rashidi (1999b, pp. 183-198) Argued that the counsellor's task is to teach the couples how to control their behaviour, choosing the satisfied behaviour according to the criteria of responsibility, reality and right, clarifying that reasons for unhappiness are the results of wrong choices, and showing them how to avoid criticisms, and how to behave responsibly.

Reality therapy has some common characteristics with rational emotive therapy (RET). Both of them asserted the basic needs of humans. But while reality therapy demonstrates that the need of survival, power, belongingness, freedom and fun are general and genetic needs, rational emotive therapy demonstrates that some of these needs such as love and belongingness are not necessary. Reality therapy deals with total behaviour (action, thinking and emotions) with emphasis on action, while rational emotive therapy concentrates on thinking (Al-Rashidi, 1999b, p. 37).

From the Islamic point of view, the basic concepts of reality therapy agree with Islam. These concepts are responsibility, reality and right. Regarding the concept of responsibility in Islam, the individual is solely responsible for his behaviour - good or bad (Draz, 1998, p. 148). Regarding the concept of reality, Islam invites people to make the best use of their senses and scientific methods to achieve a better understanding of reality. Al-Bohi (1986, p. 88) demonstrated that Islam is the religion of science because it invites people to learn science. Science is a means to know reality and knowing reality enables people to know the facts which leads to realistic behaviour and thus avoids illusions. Regarding the concept of right, Islam invites people to perform the right behaviour which demonstrates the good relations with God, self and others. All of this is related to the strong faith in God which enables the individual to be tranquil, and to make the best use of his personal resources and powers (Al-Shaarawi, 1986, p. 130).

2.1.8 Counselling Approaches : An Islamic Overview

The above mentioned approaches of counselling, whatever their methods and techniques, aim to help the individuals to overcome problems and to adjust themselves to

the environment including the people around them. In other words, the aim of counselling is to achieve happiness. This aim agrees with the goal of Islam which is happiness. Oda & Mursi (1994, p. 3) discussed this idea and concluded that there is an unspoken agreement between mental health services and Islam. Both of them aim to enable the human to obtain happiness and lead a sound and prosperous life. To achieve these goals, Islam asserted the importance of awareness with preventive and therapeutic practices. These practices depend on the main principle which is “do and don’t” : be honest and not be dishonest; like others and don’t hate them; help others and don’t harm them; talk with other gently and don’t be rude; respect the rights of others and don’t abuse their rights, etc. This general principle is applied in all behavioural forms including behaviours of mental and physical health. Accordingly, any practical counselling that don’t contradict the Islamic principle - “do and don’t” is an acceptable form of approach. Alcohol and drug is strictly forbidden according to the Islamic *shariah*, so accordingly it is not acceptable to advise the Muslim client to consume even a small quantity of alcohol or drugs as a part of therapy. Any sexual relationships beyond marriage is also forbidden according to the Islamic *shariah*, and thus the therapy cannot include such relationship as a solution to the Muslim client’s problem. Even if the theoretical background of the modern counselling approach is not complete, it can be practiced according to the Islamic principle. For example, the traditional psychoanalysis demonstrated that the biological incentives and the basic needs are motives of behaviour. It stressed on sex and aggression as being powerful incentives. From the Islamic point of view, the human behaviour is not only associated with biological incentives but also with moral and spiritual incentives. Islam does not ignore the biological motives – they are recognized but they must be satisfied in a way that does not harm the self or others. Islam asserted that good and evil is a part of the human nature. The individual should behave to overcome evils and to sustain the good without harming the self or others. Because the religion has an effect on the personality, it has to have a relationship with behaviour. In discussing religion and psychotherapy, Al-Issa (2000, p. 29) mentioned that religious orientation and moral values tend to affect psychotherapy, particularly the clinical judgment of the therapist. Paraprofessional counselling seems to be as effective as professional counselling. Prayer, forgiveness, meditation, and integrative therapy (religious cognitive-behavioural therapy) are used as psychotherapeutic techniques based on religion.

Discussion of the acceptability of Islamic societies to various counselling approaches based on western cultural ideas can be clarified in the light of general principles of the Islamic religion. Al-Jeedi (1987, pp. 31-38) summarized these principles under three categories : exemptions; people's benefits, and justice. Regarding 'exemptions', this is the original principle – it means that God does not want to make things difficult for the people, instead He wants to make it easy for them “..... Allah intends for you ease, and He does not want to make things difficult for you” (Surah Al-Baqarah, 185); “..... and has not laid upon you in religion any hardship, it is the religion of your father Abraham” (Surah Al-Hajj, 78), and “..... Allah wishes to lighten (the burden) for you” (Surah Al-Nisa, 28).

There are many verses in the Quran asserting that God makes it easy for all people, fasting is obligatory yet, if you are sick or are traveling, you are exempted from fasting; praying is obligatory too, but if one is sick, you are exempted from praying; Ablution (washing with water) is necessary before praying, but if no water is available, then one can perform dry ablution; Consuming pork meat is prohibited in Islam, but if there is no food available in extreme circumstances, then it can be consumed; Drinking alcohol is also prohibited in Islam, but if a drink is necessary and none is available except alcohol (extreme circumstances), then one can consume alcohol to quench the thirst. When an individual suffers from psychological disorders, he will face problems and difficulties. He must take all possible measures to overcome them. It is not acceptable in Islam to suffer unnecessarily – one must accept the solution, if it exists, to overcome difficulties. If counselling is the solution to overcome the psychological problems, then one must accept to use it to his benefit.

Regarding 'people's benefits', Islam asserted goodness for individuals and groups. It aims to benefit the people in this life and the hereafter. Islam guides the people to seek benefits but not at the cost of infringing on the rights of others. It is beneficial to take measures to overcome illness and disorders. If counselling is one such measure, then it must be taken. The prophet Muhammad (pbhh) said, “take treatment - each illness has its own treatment”.

Regarding 'justice', there are many verses in the Quran demonstrating justice as a core order in Islam “..... and when you judge between people, that you judge with justice” (Surah Al-Nisa, 58); “..... Verily, Allah enjoins 'Al-Adl' (i.e. justice and worshipping none but Allah Alone – Islamic monotheism).....” (Surah Al-Nahl, 90). No

discrimination between races – all people are the same. No preferences can be made except where consciousness of Allah is concerned. The Europeans, Western, Asians, etc. are all the same. People are to be discriminated only on the basis of their consciousness of God. One should be just with himself and with others. She/he has rights and duties. Among rights, the individual must take all preventive and therapeutic procedures aiming to achieve mental and physical health. Unless she/he does this, he will be unfair and this is contradictory to the teachings of Islam. Seeking psychological help is a must if it enables an individual to overcome and/or prevent his psychological problems. In summary, the modern counselling approaches can be used in Islamic society according to the principles of Islam.

2.2 Section Two: Marriage Counselling Applications

Marriage counselling is the application of counselling in marriage issues. Its aim is to support and boost marriage and secure harmony and good adaptation between the spouses, achieving happy marital life. In this way the marriage system is supported and consequently the family is also supported as part of the social system and, thus being able to perform its roles perfectly (Al-Rashidi & Al-Khulaifi, 1997, p. 72). Due to the importance of marital counselling and its dire need, it has become a principal speciality in psychological counselling, and a number of theories have developed.

Marriage counselling meets human needs and is also an important method to face several marital challenges in modern societies, such as: the increase in divorce rates, upgrading the age of marriage which aggravates spinsterhood phenomenon, in addition to unacceptable sexual practices (Al-Kazzafy, 1996, p. 30). The need for marital counselling increases because sound marriage choice is very important. Counselling is also vital due to sexual problems that may face spouses, in addition to problems of mal-adaptation. Under the circumstances of the woman leaving her home for learning and work, marital counselling has become essential in many cases to enable the women to reconcile her marital and professional roles. With the complexity of modern life and increase in the rate of population, a need for family planning has emerged. A number of problems have triggered due to a co-educational environment. For example improper attitudes and notions about marriage and sex have also come to light.

There are some types of marriages, outside the traditional and conventional frameworks, which provoke many problems, for example: the 'Orphi' and 'Al-Mesyar' marriages. The 'Orphi' marriage is conducted in secret between the man and woman without having any witnesses and official documentation. The couple do not stay together but the husband is responsible for financially supporting the wife until the termination of marriage. The 'Al-Mesyar' marriage is similar to the 'Orphi' kind but the husband is not responsible for supporting the wife financially. The wife stays in her own home and the husband visits her there. These kinds of marriages create a lot of problems because although the marriages are temporary, the couples could develop emotional feelings, which later lead to a lot of stress and insecurity. Such factors have led to the need for marital counselling either before, during or after the termination of marriage for divorce or widowhood causes.

2.2.1 Pre-Marriage Counselling Services

Pre-marriage counselling services are offered to people who are about to get married or who are thinking of getting married (acquaintance and engagement period) (Zahran, 1980, p.401). Pre-marriage counselling services include marital education and marital choice. Marital education focus on supplying individuals with necessary data to become successful, and enjoy harmonious marriage life, including sexual education and the art of relationship management with the spouse in all family and marriage affairs. Marital education boosts and supports positive beliefs and modifies behaviours necessary to produce security, stability and continuity of marital interaction and satisfaction among spouses.

In marital choice, counselling services aim at assisting clients to make a suitable choice for a life partner, and to ensure both the mates are informed whether their choice of each other is appropriate. It helps them to avoid the dangers of a hasty or immature choice. This occurs through assessment of the counselled individual's personality concerning emotional, social, sexual, economical and professional sides, in addition to his or her values, attitudes, interests, cultural level and social class. Counsellors often resort to tests and scales to study the individual's overall personality, in addition to data obtained from different sources. Therefore, counselling for marital choice depends not only on the data obtained directly from the interview, but also from other documentary evidence, such as medical reports, educational background, etc.

2.2.2 Counselling Services During Marriage

These services aim mainly at achieving harmony, reconciliation and adaptation between spouses. Marital counselling guides spouses on how to incorporate concord and converge on ties of cordiality and mercy between each other. These fundamentals are essential for the development and are an inherent basis of a strong marriage relationship and a good image. Marriage counselling guides partners to establish a sound psychological and social adaptation. It concentrates on the spouses' activities that can lead to achieving harmony and reconciliation between them, and is based on adaptation, endurance and tolerance where each of them sacrifices some of his/her freedom in the interests of the other, for the sake of a harmonious marriage (Al-Rashidi and Al-Khulaifi, 1997, p. 127). Consequently, each of the two spouses become part and parcel of

the other, living in harmony and leading a happy married life. According to this, marriage counselling aims at achieving marital harmony and marital quality, as follows:

Marital Harmony: Marriage counselling aims at achieving marital harmony which includes adaptation processes and psychological acceptance that ensure life's continuity and stability (Martin and Osborn, 1993, p.1). If marital harmony is achieved between spouses, it generates acceptance in its comprehensive meaning: mutual acceptance between husband and wife, acceptance of marital life with its ups and downs, acceptance of life's burdens and encumbrances despite all its hardships.

Counselling deals with factors effecting marital harmony between spouses. The first factor is the characteristics and personality of the wife and husband. Their behaviours and feelings are important, the needs they satisfy, the goals they achieve, the difficulties or disagreements they face in spite of the love and sex appeal they have, all of which are important factors (Newton, 1999). The second factor affecting marital harmony is the marriage itself, which is a personal and social responsibility at the same time, through which the two spouses and families' aims and objectives are achieved in the light of values, religious and moral norms of the society. The life stresses may affect marital harmony and may result in some disorders such as depression, anxiety, etc. Beach, et al. (1998) discussed the marital therapy interventions for depression according to analysis of researches and practices outcome. They concluded that established forms of marital therapy can go far for both in improving satisfaction and in decreasing depressive symptoms. Marital therapy for depression is manualized and emphasizes enhancing communication, resolving relationship problems, and increasing positive exchanges in the dyad. At the same time, there is a growing empirical literature suggesting new targets for therapeutic attention and a new perspective on the process of change in marital therapy for depression. By drawing on this growing literature, third generation interventions should be more efficacious than their second generation counterparts. However, more complex interventions may require greater attention to explication of the mediating goals of therapy if they are to provide a useful and flexible clinical framework. Accordingly, as a third generation of outcome research begins, it will be important to examine process and outcome concurrently. In addition, several practical issues of clinical importance have been overlooked during the second generation of outcome research and these will require attention. Hence, although current marital approaches for depression provide a solid foundation for future advances. There is a clear direction for growth and change. In sum,

both continuing the second generation of outcome research and beginning the third generation appear to be viable options.

Marriage counselling offers services that enable spouses to be more responsible towards each other and towards the marriage itself. The third factor affecting marital harmony is the environment (economic, social and cultural aspects). There are many challenges and opportunities in the environment, therefore, marriage counselling helps spouses to find out their own pertinent methods to invest in the opportunities and deal appropriately with the challenges.

Marital Quality and Marital Ability: Marriage counselling works towards endorsing marital quality and marital ability, which are two essential indicators of marital harmony. Marriage counselling attempts to achieve marital quality, which includes good adaptation, happiness, sufficient intercourse, and integration in the marital relationship. As for marital ability, it includes the individual's ability to merge or unite in a close intimate relationship with the spouse (life partner) and maintain this relationship. Marital ability varies and fluctuates and includes many aspects, some of which are the individual's desire to share his time and interests with his/her partner, or his/her desire to stay alone. If the desire to share the spouse's time and interests is strong, this is one of the indicators of high marital ability, and vice versa. Marital ability also includes the extent of readiness to pledge to and assist the spouse in his/her private affairs. This is contrary to the notion of "each one looks after only his/her own affairs". If the husband is ready to be relied on by his wife, and if the wife is ready to be relied on by her husband-voluntary mutual dependence-this is considered one of indicators of marital ability and vice versa (Sauber et al., 1992, pp. 246-249).

Marital ability affects the degree of stability and tangibility of the topography of both marital quality and marital stability which only exists due to the marital proceeds and returns, of each of the two spouses, compared to their expectations from marriage. Marriage may last for a long period due to certain factors, which indicate marital stability. However, the spouse sees this (long) period as non-functional or of weak proceeds (low quality). On the other hand, marriage may last for a long period and the proceeds are high according to the spouses' assessment. This assessment varies from the point of view of both the husband and wife. Here, marital counselling guides the spouses how to increase sources of attraction and alternatives in their marital life, and how to overcome tension and stress so as to achieve the highest positive results possible. Topography of

marriage, stability and quality are featured as stable or changeable according to sources of attraction and their alternatives in their marital life. It is also identified according to the size of environmental tension and stress.

Facing Marital Problems: in order to secure a stable marital relationship, counselling services endeavours to help the married couple to overcome conflicts and differences, which are part of life. These services aspire to arouse awareness of harmony, the requirements of reconciliation, as well as sexual harmony. Counselling guides the married couples to ways of achieving effective confrontation of the problems they face and how to manage their relationships with friends and relatives, particularly families of both wife and husband (Rathbone, 1991). When the married couple reaches senility and old age, counselling services assist the couple to adapt with both the nature of this stage, with each other and with the younger generations. One of the methods used to help couples confront marital problems is the “marital pyramid”-counselling counselling model (Friesen and Friesen, 1994), which is mainly based on the benefits from different counselling theories in identifying suitable and acceptable counselling intervention. Through this “pyramid”, interaction between the married couple is investigated and characteristics of their health conditions are explored. This is generally followed by specification of counselling steps in proper sequence, along with making clear ways of solving marriage problems.

In order to find out the extent of the effectiveness of the counselling in facing marital problems, the counsellor requests each of the partners to state the wanted and unwanted behaviours in his/her partner. After compiling several complaints without comment or discussion, each partner must agree to stop the behaviour with which the complaint is associated for a week. If they cannot agree, or do not fulfil the agreement, marriage counselling stops, but psychotherapy is offered (Corsini, 1993).

Supporting Spiritual Values in Marital Life: Due to the stress and complexities that life has witnessed in industrial societies, the need has emerged for dissemination and deep-rooted spiritual values to assist people to achieve harmony, reconciliation and adaptation. The need for these values increased with the acceleration of social changes including stresses and contradictions. In response to this situation, modern writings emerged, asserting the necessity of counselling, considering spiritual values and the responsibility toward facts of social changes (Miranti and Burke, 1998).

As religions are the sources of these values counselling in general, including marital counselling, accepted ideas and styles from religions. As a result, religious counselling emerged and developed as an introduction to marital counselling (Worthington, 1994). Aimed at Christian couples, the theoretical basis of that approach is cognitive behavioural therapy and structural and strategic marital therapies. Techniques are drawn from various schools of marriage therapy. According to the approach, shared Christian values between counsellor and clients are used to promote increased marital commitment, marital satisfaction and personal spiritual growth.

Toy (1994); Harley (1994), and Guerensy (1994) developed counselling techniques, which emerged from Christian religion with its values of tolerance and love so as to assist the couples in leading a happy and stable marital and family life.

At the same time, a strong approach in marital counselling emerged from principles of Islamic religion concerning the rights and duties of the couples towards each other. Originators of this approach often focus on the main cause of the split-up of relationships between couples, i.e., disregarding principles of cordiality, mercy and compassion. These are principles commanded by Islam (Oda and Mursi, 1994, pp. 17:25).

2.2.3 Counselling Services After Termination of Marriage

Marriage may be terminated either by divorce or widowhood. A divorced man/woman and widower/widow is usually subject to stress triggered by the problems of divorce or widowhood. Here, counselling becomes essential to assist such people overcome their problems and achieve adaptation. Most important of these problems is “role duality”. Consequently, burdens, responsibilities, and financial problems increase in addition to social resistance, which may reach social refusal and the problem of emotional and sexual dissatisfaction. Moreover, divorce and widowhood experiences may trigger trauma, particularly if any of them occurred suddenly and unexpectedly (Al-Rashidi and Al-Khulaifi, 1997, p. 566).

As for the experience of divorce, counselling has a group of methods, one of which is, for example, focusing on the crisis. In this regard, counselling tackles what is known as “desertion trauma” which is linked to sudden or undesirable divorce. It is often accompanied by a group of psychological symptoms linked to the meaning of self-destruction, inability and inefficiency. Desertion trauma may go along with disorder

symptoms that could reach neurosis (Kruk, 1993, pp. 235:261). Because of this trauma, the divorced man/woman suffers deep psychological wounds. Consequently these cases, in the first stages, need exploration and evidence that there is somebody who is interested in him/her. This is the short-range goal in the strategy of specialised psychological services. The long-range goal is the complete treatment of the case. Reaching the depth of the crisis depends on the counsellor's communication skills along with his feeling of sympathy, so that he can encourage the client to express his/her tragedy in all its psychological, social and economical dimensions. The counsellor can benefit from this by drawing a detailed therapeutic plan that fits the circumstances of the case in the present and in the future.

This plan, generally, focuses on a number of bases, most important of which is to give the client the opportunity and encourage him to express his feelings and sufferings. The counsellor should confront the deterioration of the client's self-esteem and then within his real situation, assert the client's responsibility for his suffering and his ability to overcome these sufferings.

In the stage prior to divorce, tension usually arises between the couples; their family and marriage role is disturbed. In this situation, counselling becomes essential, not only because there is a probability to recondition the disturbed relationship between the couples, but also to mitigate the effects of the parents' breach and violation of their family responsibilities. Atwood and Agrestic (1990) conducted a counselling program for families on the verge of divorce. They believed that counselling strategies included moving the dysfunction from the identified patient to the whole family sub-system, implementing behavioural contracts, helping the family members become involved in outside and family systems, helping the children from a sibling coalition and helping the marital pair to focus on the positive aspects of each other and to leave the past behind.

2.2.3.1 Counselling Strategies for Divorcees

There are several counselling strategies for divorcees. Sprenkle and Cyrus (1983, pp. 53-75) identified two strategies: a) checking meanings of self-destruction, and b) maximising the resources and developing the alternatives to overcome the impacts of the destroyed marital relationship. The first strategy includes modification of cognitive perception, while the second one includes modification of conducts. It is clear that there is an overlap of the two strategies in addition to the necessity of their correlation to

increase effectiveness of psychotherapy. Sprenkle and Cyrus (1983) say in this regard “each of the two strategies depends on the other”. While the case learns developing resources, we find that this helps him to easily retrieve less destructive meanings linked to the sudden divorce so as give him the freedom to develop resources. The following is a brief description of marital counselling related to the strategies: retrieving meanings of self-destruction, and maximising resources:

- **Strategy of Retrieving Meanings of Self-destruction**

An individual who has been divorced may have gained various meanings linked to self-destruction. According to Al-Rashidi and Al-Khulaifi (1997, p. 568), these meanings include three main dimensions: Unworthiness, meaninglessness and helplessness:

- *Unworthiness*: the divorcee (man or women) unconsciously believes he becomes unworthy after his partner’s refusal of him. Refusal triggers pain. If this refusal interacts with the feeling of unworthiness, the extent of the stress suffered by the divorcee is noticeable. But, does this mean the person who is refused by another is refused by everybody? Does the wife who is compulsorily divorced, is generally refused? Surely not, although her inner feeling affirms this meaning. This is the kind of stress that counselling deals with.
- *Meaninglessness*: a divorcee (man or women) may believe that life has become meaningless after the mate has deserted him/her. This is because spouses, in general, consider their partners as part and parcel of their own personalities, if not the most important parts of their personalities. It becomes very difficult to compensate for these lost parts. However, is it really difficult to compensate for the lost partner? Was life meaningless before knowing the lost partner? One day in the past we joined the lost partner. Now, can we not join with another? The feeling of meaninglessness has incorrect and invalid cognitive explanations. It includes decrease of the divorcee’s self-resources, which is an opportune area for counselling practices. (Welter, 1995, pp. 109:113).
- *Helplessness*: Divorcees may suffer life disturbance, emotional confusion and inability to perform the least tasks. Here the client resorts to generalisation from a temporary stressful situation to a permanent behaviour that generates negativity in life. And yet, the same individual was able to perform various simple and

complicated tasks in many situations during the period that preceded the previous partner what is unusual in suffering such emotional disturbance and confusion? It is part of life. Most of us experience, directly or indirectly, so many sorrowful situations, as part of the nature of life. These questions and explanations is often a field of elaborate discussions between the counsellor and client who experienced divorce.

- **Strategy of Maximising Resources**

The ability of the divorcee to be preoccupied with fruitful and constructive behaviour depends mainly on the knowledge of resources (social and personal) and capacities that have not been utilised or benefited from. Counselling targets help to discover the unutilised resources and provides guidance for its best utilisation, which differs from one case to the other. Social resources include the divorcee's main family (father, mother, brothers, sisters), relatives and friends, whereas personal resources, they include the personal capacities. Developing these capacities is a fundamental task and represents the counsellors' biggest challenge according to Al-Rashidi and Al-Khulaifi (1997, p. 569). The main requirements of self-resources development are:

- *Basic Skills:* Develop some basic skills, which are so essential to decrease and lessen stresses triggered by the divorce process. These skills help reconciliation and are linked to the management of the individual's life and daily affairs within the home.
- *Time Management Skills:* Feelings of *psychalgia* (psychological pain) and loneliness always overwhelm the divorcee (man/women), who wastes time and suffers from the accumulation of burdens and responsibilities. This situation triggers over stress and some physical disorders, hence it becomes necessary to guide the client on how to organise and manage time usefully, and fulfil the essential responsibilities.
- *Accessing inner Strengths:* Inner strength includes abilities of will power, efficiency, challenging, in addition to trust and ability to endure. During stress and at times of crisis these strengths either change to the opposite, may freeze or disappear. However, this does not imply that there are not there. They are latent and hidden in the individual's deep inner strengths. If the counsellor succeeds in stimulating these inner strengths positively, then, the self-abilities in the client's

personality have been found. These abilities represent positivities that should be activated to overcome the crisis (Kirsten and Robertiello, 1987, pp. 121: 134). Some psychologist believe that divorce may stimulate elements of independence, growth, adventure and putting forth new priorities in life Sprenkle and Cyrus (1983, pp. 53:75). In fact, life's experiences assert validity and authenticity of this logic. So many men and women achieved dazzling success on the personal, social and economic levels after their divorce, because this experience stimulated in them constituents of will power, challenge and determination. Psychologists are well aware of this fact. Rehabilitation programs for divorcees often include samples of women and men who faced the experience of divorce with extraordinary courage and performed achievements, so that many other people who didn't face this experience failed to do. Positive impacts in some divorcees appear after a certain period of the divorce. This indicates that the specialist should do his best toward building perceptual and cognitive domains that speed these attitudes, boast them and maintain their continuation (Galenson, 1986, pp. 121:134).

2.2.3.2 Counselling Techniques to Reduce Divorce Stress

One of the marital counselling goals is to help the divorcees discover or find the right methods that can help them adapt with the crisis, so that the counsellor avoids the dangers of psyche-social destruction. Kressel and Deutsch, (1977, pp. 413:414) Suggest a group of methods that divorcees can administer and voluntarily commit themselves and stick to, particularly after a lapse of time when they have expressed their feelings and performed some activities that help them to temporarily adapt. These methods include: attempts to overcome feelings and thoughts of revenge, attempts to develop acceptance, social relationships, management resumption of parental role, and personality development.

Regarding attempts to overcome feelings and thoughts of revenge, divorcees, sometimes experience feelings of revenge over their previous partner's reaction to what they suffer. He or she imagines certain situations and is hit by feelings of fury, wrath and self-blame. This excites past memories with their pain and sadness. Therefore counselling helps divorcees to overcome these feelings of revenge which cause

exhaustion, consume a great deal of psychological energy, and cause harm to personal and social adaptation.

Attempts to develop acceptance is an important counselling technique to reduce the stress of divorcees. The individual must know, eventually, that divorce has actually taken place, and it should be accepted as a reality. He should also be aware that the marital relationship has been terminated, and it is illogical to think of what causes exhaustion for a marital relationship that wasn't characterised by satisfaction, sacrifice, cordiality and mercy (divorce occurrence is a proof). On the other hand, divorce is not the responsibility of one partner, but both of them; if each partner realises this simple truth, he/she can more easily adapt with his new circumstances. Differences that reach courtrooms could not have been reached if the desire for revenge and to insult the other partner had not existed. If this desire originally existed, it should not be dealt with from this perspective. It should only be seen as a means to settle rights. Divorcees (man/women) briefly should alter their psychological energy from hostile aggressive expression triggered by the divorce experience to overcoming feelings of bitterness.

Social relationships are an important factor in everyone's life. But it becomes more necessary in the case of a divorcee. Through social relationship management, counselling guides the divorcee to be aware that if his/her relationship with the previous life partner is characterised by malice, grudge, hatred and violence, this kind of feelings will be reciprocated accordingly. It will inevitably harvest undersized results educationally, psychologically, socially and economically. The divorcee's relationship with other people should be characterised with love and mercy as it constitutes a basic source for social support and reduces the stress caused by the divorce and helps achieve harmony and accord. Therefore counselling concentrates on making divorcees communicate well with individuals, as well as with formal and informal groups.

The resumption of parental role is an important counselling technique as it reduces the stresses of divorce and makes it easy for divorcees to live in harmony and reconcile with these stresses. Counselling works towards to persuading each of the divorcees (man/women) to resume his/her parental role. The mother generally takes care of the children, but she should give the opportunity to the father to participate in this activity, and the father should also act accordingly. Counselling works on how to prevent them from using their children as a weapon against each other.

Psychological studies revealed that resumption of the parental role in divorce cases is positively effective for the family in general, and for the divorced father and mother and children in particular. It protects the family against a great deal of psychosocial laceration and rupture and emotionally compensates the parents for the emotional emptiness and vacuity triggered by divorce. Through resumption of their parental role, parents should direct their energies in a useful, fruitful and constructive way that their direct impact are reflected on the children who will, then, feel their parents' love, care and attention. These children should feel the deep gap between what they were and what they have become.

It has been shown that children of divorced families display a better performance when they have a constructive relationship with their parents. Therefore family counselling programs are designed especially for divorcees (men/women) aimed at encouraging them to co-operate peacefully to the maximum extent and to share their parental responsibilities for the benefit and welfare of their children (Walker, 1993, pp. 273:292). These programs include manners and methods of intercommunication between parents and help them to develop functional parental patterns out of and emotional perspective (Leek, 1992, pp. 49:62).

Amato and Booth (1991) discussed three conclusions with respect to the attitudes towards divorce. The first, individuals who experienced parental divorce as children hold more positive attitudes towards divorce in later life than the individuals who grow up in intact families perceived to be happy. This relationship is a general one and is found among both men and women of varying age. Given the fact that most children of divorce suffer some degree of emotional and economic hardship, this approval may be surprising to some observers. The second conclusion is that people who recall their parents' marriage as being unhappy also hold relatively favourable views towards divorce. Many of these individuals, as children, would have endured a good deal of conflict between parents and a high level of tension in the household. These people may have preferred a parental divorce to growing up in a troubled family. This interpretation is reinforced by the results for item six on the scale : People who perceived their parents' marriage as unhappy were significantly more likely than respondents from happy families to agree that when parents fight, children are better off if their parents divorce. In the eyes of adults, who tolerated a poor parental marriage, staying together for the sake of the children is not worthwhile. The third conclusion is that experiencing divorce in one's

own marriage is associated with more liberal attitudes towards divorce. In particular, the longitudinal analysis showed that divorce was followed by an increase in prodivorce sentiment.

The liberal attitudes towards divorce may negatively affect the personality development, which is one of the basic requirements of adapting to and reducing divorce stress. To help the divorcees develop their personalities, counselling works towards helping divorcees to achieve self-sufficiency as sociable people. Counsellors clarify behaviours of personality development to divorcees, such as drawing up new targets, modifying and indenting them and attempting to acquire new functional knowledge and skills, and assists them in acquiring these constructive behaviours. As for the experience of widowhood, counselling services has a major contribution in helping the alive partner to adapt to the new circumstances through instruction on ways of effective confrontation, which includes:

- Controlled expression of sad feelings instead of suppressing them.
- Ways of mobilising resources, personal and environmental capabilities with open-mindedness and predisposition to adapt oneself to the event.
- How to admit sad emotions and participant in them, not deny them.
- How to reorganise oneself and rally it as a way to achieve tenacity and adaptation.
- How to achieve flexibility in dealing with the problems triggered by the loss of the life partner, and accept the new circumstances and live or coexist with them, in addition to drawing conclusions, meaning and experience from these circumstances.

2.2.3.3 Counselling Techniques to Reduce Widowhood Stress

In order to teach the widow (or widower) these ways, counselling presents a group of methods that fit each case concerning the nature of suffering, personal and environmental characteristics and requirement of adaptation. These methods include: role clarification, identification of the centre of authority and decisions, positive ness and exploration, replacement of new behaviour and thinking patterns, assessment requirements, boosting integration and participation, treatment of differences, arrangement of financial matters, and mobilisation of social and governmental efforts (Al-Rashidi and Al-Khulaifi, 1997, p. 606). It is important to identify this method in brief.

With regard to role clarification, when one of the parents dies, role confusion is always expected. Responsibilities of each member in the family become vague and

unclear. In light of identification of the special circumstance of each one in the family, reorganisation of roles becomes possible and likely.

As for identification of the centre of authority and decisions, a family which loses the father or the mother becomes confused, and loses the sight of identifying the member who would be responsible for the decision taking and undertakes authority. Unless this problem is solved, the family will suffer psychological and materialistic deterioration and would be subject to division due to probable differences and reduction of efficiency level of role performance.

At the same time the counselling works towards positive ness and exploration. By exploration, is includes looking for points of strength in the personalities of the family members, and guiding the members to use these faculties correctly and with the most possible effectiveness. Points of weakness should also be revealed and identified and the family members should be instructed on how to avoid or reduce their effects.

Death of a parent definitely puts new responsibilities on the other spouse, and on the adult individuals in the family. It would also put new duties and obligations on the children. This is perhaps the cause of the family's deep sorrow and sadness, in general therefore, the family needs replacement of new behaviour and thinking patterns. Here counselling facilitates acquainting them with the simplest and easiest ways that enable modification of their patterned behaviours and thinking towards adaptation and adjustment.

Assessment requirements are also an important technique to reduce widowhood stress. Death of a parent causes the family members to become confused, disturbed and perplexed. This exhausts and consumes a great deal of their energies in order to fulfil their needs and requirements, which the deceased parent used to fulfil. His/her role was basic in fulfilling the family's needs. However, a way out is usually possible. There would be a number of ways through which the afflicted family can satisfy their needs, even with some sort of sacrifice. At this stage comes the role of the surrounding people to help the unfortunate family to gain access to these ways.

Boosting integration and participation means attracting the attention of the family members to the focus of responsibility, and helping them accept and bear it. All of them should take part in this task and co-operate in facing the new circumstances triggered by the demise of the father or mother.

At the same time reducing the stresses of widowhood requires treatment of differences. The disturbance in the family system caused by death of a parent always results in some contradictions in thoughts and opinions. This condition might have been existing in the family even before the death event, but it becomes severer thereafter it. Here it turns to be a factor of deterioration and laceration unless efforts are exerted to confront its real causes and reactions.

A family, whose sustainers or family provider dies, often faces financial problems and disturbances. When the family members feel threatened by decrease of financial resources due to the death of one of the parents, it becomes the main cause of their deep sadness and pains. If they manage to find one who can enlighten them and direct them how to positively deal with this problem, they may have relief. Therefore, counselling aims to help the family in their arrangement of financial matters. Lastly, mobilising social and governmental efforts helps the family of the deceased parent to collect their financial dues from either social insurance firms or charity institutions. This would definitely reduce their feelings of sorrow and sadness, which is always caused by not only the efforts exerted to collect these dues, but also by the real sympathy they receive from those who helped them.

From the above, it is clear that marriage counselling aims to support and boost marriage and secure harmony and adaptation between spouses. Marriage counselling is significant for those who are about to get married, those who are already married and those who are divorced or widowed. The importance of marriage counselling was reflected by the interest of research and practices in Western countries. The impetus for this growth came from the request for clinical services in this field. Through the 70s and 80s marital therapy grew enormously and the field of marital therapy was concerned with the task of specifying intervention, testing the effects of treatment packages, and attempting to build theories of relationship and change (Johnson & Greenberg, 1987). This development agreed with the effects of modern life stressors on family and married life.

2.3 Section Three: Family Counselling Applications

Family counselling has developed since the Second World War as a new way of dealing with the human problems which were previously dealt with by one of the various forms of individual or group psychotherapy. It was based on a new conceptualisation of how these problems come to exist. Formerly they were thought to be mainly the result of intra-psychic processes - or individual 'psychopathology' - which was believed often to have its roots in early childhood experiences.

The family approach, by contrast, is based on the belief that these problems are related to the current interactions taking place between the individuals in the family and, sometimes, between these individuals and other social systems. It also takes into account multigenerational and extended family factors.

Initially, family therapists worked mainly with schizophrenic patients and their families but they have come to apply their methods to the full gamut of psychiatric disorders. In its early days family counselling was divided quite sharply into schools of thought and practice. A process of assimilation of the different schools is now occurring, and a common body of knowledge concerning the field is emerging. The role of the individual in the family, and of the psychopathology of the family members is also once again being given greater consideration by many therapists (Barker, 1981, p.16).

The following is a clarification of family counselling in respect to its definitions and principles, its necessity for the family as a social system, its previous therapeutic and developmental services and the implementation of family counselling showing its merits.

2.3.1 Definition and Principles

Family counselling is administering of counselling procedures for the family members, with the aim of helping all of them satisfy their needs through behaviours based on responsibility, reality and rightness, in addition to achieving positive interaction among them. This will connect them as one social unit, capable of performing their various jobs in the best way possible, to overcome the problems that face them and immunise them against instability, disunity and weakness. Here, family counselling becomes more comprehensive than marriage counselling. Family counselling is not limited to the two spouses (husband and wife) only, but it includes the children, too. According to Evans and Milliren (1999), the beginning of this practice back to 1922, when Alfred Adler conducted the first child counselling in Vienna, Austria. Instead of

counselling people in closed places or offices, Adler boldly conducted this process on some families in open public sessions, where individuals used to receive counselling in the presence of other people such as the parents, students, members of the local society and other specialists. Through the participation of these people in the counselling process, Adler helped families through education. These sessions were the first of their kind in family counselling that founded the basis for collective and family counselling in modern times. With the developments that have been achieved in psychology and counselling practices, family counselling has become evident having its principles and a basis that include the following (Long et al, 1998, pp. 10-107):

- The family performs the basic role in forming the individual's personality, particularly in the initial years of childhood. Any dysfunction in the family is reflected in the individual's behaviours. Consequently, his personality and behaviour are positively or negatively affected.
- The family is the basis nucleus of the society and therefore, the strength of the society as a whole. Any disorder or dysfunction in the family is inevitable reflection on the society.
- Some individuals suffer from certain problems. In order to solve them, it is required to deal with the families to whom those individuals belong. These problems will not be solved unless collective counselling services are conducted for the family.
- Psychological suffering of a certain individual in the family is definitely reflected on the other family members by virtue of either sympathy or social relationships and dealing patterns (Long et al., 1998, pp. 101: 107). This means, that any damage or impairment in any part is linked to the same as a whole.
- Many behavioural problems suffered by the individuals have their causes and characteristics linked to the social environment, which is mainly formed by the family. This requires counselling interference aiming at modification of that environment.

2.3.2 The Need for Family Counselling

The need for family counselling increases in all societies. The family is the basis of society, and it is the social organisation where its individuals satisfy their needs. When

the family order suffers dysfunction or disunity, individuals' resources deteriorate and, consequently, there is a general deterioration in the society's resources.

The social and economic changes, which witnessed by human society, particularly since the beginning of the second half of the twentieth century, have been reflected on the family in general. Although these changes gave opportunities for development and a better life, they triggered unexpected challenges. That is why it has become necessary to find ways to achieve family harmony, reconciliation and adaptation. According to Mystul (1999), counselling goes well with these changes, postmodernism in particular and the changes linked to cultural plurality.

In the industrialisation age with technological and informational revolution, the family has been provided with a better life with valuable educational opportunities, health care, and means of entertainment. However, the family's role in the children's upbringing and education have been contracted or vanished. The women left her home for learning and work. The nuclear one replaces the form of the extended family. The cultural gap between the parents' generation and that of their children widened and expanded, and the economical pressures on the family increased. The materialistic tendency prevailed and the high values and ideals shrank.

All these factors are a result of the cultural changes which are witnessed by human society and which are reflected on the family. It was compulsory that family counselling should respond to those alterations and their negative impacts on the family, (Kohn, 1994). The characteristics of the negative impacts vary from weakness of interaction, simple differences or conflicts, violence in its different degrees and cracking and splitting of the family either by divorce or separation. The rate of divorce increased in many societies. In the United States of America the ratio of marriage and divorce was 1:21 respectively in 1880. This ratio increased to 1:1 by 1975 (Omar, 1991, p. 488). According to Kall and Cavanaugh (1996, p. 226) 50% of American children experienced the divorce of their parents. In Great Britain, the ratio of divorce was 3 per 1000 in 1961; this ratio increased to 12 per 1000 by 1981 (Shallaby, 1991, p. 7). The divorce rate in Kuwait was 1.39 per thousand in 1978 and rose to 1.45 in 1988 (United Nations, 1990).

One of the modern factors that negatively affected the family is neglecting consideration of divorce and increase of personal independence tendencies. Therefore, various families have become single parents. All these factors have deep negative impacts on the family who are exposed to crises of serious stressful circumstances, which

will the need rearrangement of family priorities and modification of role distribution so as to overcome the stresses (Depompei and Zariski, 1989). When a family member is stricken with a serious disease, the family is liable to undergo severe stress and becomes in dire need of help in choosing adaptation behaviour to overcome these stresses (Noeker et al., 1990 and Brewer and Anne, 1999). Thus we see that, families in modern times are subject to stress in both normal circumstances due to life complexity and changes and in circumstances of crises. This underlines the necessity of family counselling services.

2.3.3 Family Counselling Services

Family counselling services are divided into three main sections: preventive, therapeutic and developmental:

2.3.3.1 Preventive Services

These services aim at protecting the family against factors of disunity, weakness and split-up, that might negatively affect its efficiency as a social, psychological and educational unit. This includes helping the family members to identify their responsibilities and duties toward one another. It also includes protecting the family against any behavioural disorder or problem through, both, earlier discovery of these disorders and problems and guiding the family members to use preventive methods. Preventive counselling services are not limited to internal interaction (inside the family), but they also include external relationships including relatives or strangers. This counselling focuses also on guiding the family to correct educational methods for upbringing of children and the rules of correct parental dealings, including the relationship between the family and school. If the spouses have no children due to infertility, family counselling helps them in acquiring these skills of dealings with each other so as to maintain extended, satisfactory relationships and overcome negative thinking in the problem of infertility (Newton, 1999).

2.3.3.2 Therapeutic Services

These are the counselling services that aim at tackling or treating the behavioural problems that exist in the family and which are linked to the two parents, one of them or the children that could threaten the family correlation and hinder performing its expected roles. Brewer and Creech (1994, p. 450) illustrated the following situations in which

assessment of family function and intervention may improve outcomes or prevent problems:

- *Family involvement Mandatory*, which include: paediatric and adolescent care, emergency medical cares, child abuse, domestic violence, elder abuse, threats of violence, suicidal threats, incompetent patient, infectious diseases, and HIV spouse notification
- *Family involvement Helpful*, which are: families in transition, patients with chronic illness, patients with terminal illness, lifestyle change, foster medical adherence, substance abuse, patients with chronic psychiatric illnesses, adolescent medical care, elderly medical care, obstetrical care, prevention-oriented care, sexually transmitted disease, advance directive, choice of health cares proxy, determine code status, for wills or estate planning, and when long-term care is required

In addition to normal developmental changes for the family, many families also must adapt to other stresses, including an illness or death of a child, sibling, spouse, or parent; care for of all or ailing parents; divorce; job loss; and financial difficulty. All of the stages of a family's life cycle and stresses require members to cope with change and adapt to new life circumstances. Transition times, while providing an opportunity for growth, are also vulnerable periods for families (e.g., when a chronic illness produces distress or illness in family members). At these transitions, assessment of family function and anticipatory guidance will help families adapt to change. If a family is experiencing difficulty in a time of transition, brief office-based counselling or referral to a mental health professional will aid the family. For example, the birth of child is a major transition for families. It requires parents to change their primary focus from each other to caring for a new helpless member of the family. New parents must cope with fatigue, interrupted sleep, recovery from childbirth, the difficulties of caring for a new-born, and new financial responsibilities. At the same time, the parents need to find ways to nurture their own relationship. The family physician can address these adjustments during prenatal and well-child visits, providing guidance and detecting families who have difficulty coping. Physicians can also screen for postpartum disorders. This may prevent disruption of the relationship between parents and failure of attachment to the baby (Brewer and Creech, 1994, p. 45).

The family therapist whether seeing the parents alone or in meetings with the whole family, asserts that, eventually, the symptoms must be diminished and eliminated, not simply as a consequence of emotional change but also as a necessary condition for emotional recovery. This requires that the therapist accepts, fully, the proposition that there may be underlying, even causative psychological processes sustaining and perhaps creating the problem (Dare and Eisler, 1995).

2.3.3.3 Developmental Services

These are counselling services that aim at investing and upgrading family resources (personal economical, social, and etc.), which utilise them to support and increase the efficiency of the family as a social psychological unit so as to help it enjoy its life and perform its functions in the best possible way. Development counselling services, therefore, deal with facts and data, which are already existing or can exist. These facts are the family reality with its sources, which could be: personal characteristics, knowledge and skills, family harmony, relationships of relatives or kinsmen, economic capacities, free time, social position.

These capacities are really opportunities, and could be neutral or positive. Developmental services tend to move neutral opportunities to become positive and inevitable, and to move positive opportunities to become more effective and more efficiently invested so as to achieve the utmost psychological and social efficiency to the family. This kind of counselling meets immense acceptance by families whose members seek better life and keep high level of psychological well being, harmony and self-emancipation.

2.3.4 Family Counselling Strategies

To implement family counselling, the counsellor is required to be well aware of the reality, situation and circumstances of the family, as well as the interaction and relationship among its members in addition to its external relationships. This is often achieved through intensified interviews with the individuals and groups (Brewer and Creech, 1994). It is also performed through investigating and analysing the members' ways of dealing with one another. He may oblige them to perform certain tasks collectively and then observe their behaviours, their relationship with one another and their reactions. He also may resort to investigating the psychological and medical history

of some of them and conduct certain tests and applications of scales. He may have to interview certain members, some or all of them. These efforts aim at collecting the correct data and information to attain the proper and accurate diagnosis of the family situation to draw up an exact counselling plan (Welter, 1995 and Hawly, 1994).

In collective family counselling, the counsellor may resort, after gathering all the family members, to choose one member who is characterised by his influence on the others, and deals with him to achieve change in his and the others' behaviours. This method depends on the trend that says when a member changes and feels independent; this might shake the previous balance and consequently, makes them reconsider their situations (Al-Kazzafy, 1996, p. 337).

The counsellor may, also, resort to motivate certain members in the family to express his/her feelings toward the other members and talk freely about what he likes and dislikes in them, who forgives or impeaches, what pleases or displeases him and the things he considers impossible within the family. These thoughts expressed by the member must be linked to his present feelings and not the past happenings. The counsellor can choose another method whereby he invites a discussion of a problem on a topic that relates to the family, for example, financial, eating or clothes. The method depends on the members playing various roles. The son may perform his father's role where he has to respond to many critical questions and criticism. The father may play for the son and shows how his relationship should be with his father, and so on.

Other methods can be used such as focusing on means of non-verbal communication to unveil the effect of every member in the family on its interaction through the expressions of his/her face voluntary or involuntary movements, or his outward appearance, etc. Family counselling has benefited from collective counselling. Depending on the principles of counselling theories and practices, Melika (1990, p. 150) stated that several strategies that could be applied in family counselling. These strategies can be summarised as follows:

- *Upgrading the Proceeds of Family Relationships:* the counsellor attempts to help the members to perform the behaviours that achieve the utmost possible benefits at the least price. The basis for this idea is that each social behaviour provides a benefit and cost price. In successful relationships people feel that the benefit exceeds the price, consequently they attempt to boost and support their relationships. The counsellor

has to help the members to reorganise their behaviours so that each one's behaviour can satisfy him and be accepted and appreciated by the other family members.

- *Consolidation and Support* :The counsellor helps them acquire skills of social support to one another when behaving constructively. The husband, for example, expresses his appreciation to the wife for doing something that was required for the family. The children express their gratitude to their parents for their care and attention. The parents thank the sons when their behaviours are according to criteria of responsibility and realism. Expressions of appreciation and gratitude for positive behaviours spread kind feeling among family members and motivate them for more of these behaviours. Eventually, this trend will lead to the unity, integration and solidarity of family members.
- *Avoiding and/or Reduction of Conflicts*: one of the most significant methods of counselling is protecting the family members against conflicts and overcoming causes which trigger it. According to the theory of social role, social conflict prevails when members disregard or ignore their own roles, or when a member exaggerates behaviours linked to his role and consequently hinders them from performing their roles. As family conflict is considered one of the most significant factors for its disunity and weakness, family counselling guides its members and helps them perform their own defined roles. This could be done after reorganisation of roles. The counsellor should help them assume functional roles not hindering or obstructing ones. He should help them to acquire reliability, assistance and courage and to refrain from criticism and blame.
- *Forming Criteria of Broadminded and Emotional Participation*: these criteria include: frank revelation of oneself, positive verbal interaction, non-verbal communications, less negative mutual messages, trust, and satisfaction of the sessions. The increased practice of such behaviours is an indicator for improving the family life.
- *Suggestions for Behavioural Change Considering Past Happenings and Future Consequences*: This is basic for analysing behavioural incidents and planning counselling interference's that could result in behavioural change. This is done through the provision of information about the interference that will take place and about the anticipated behaviour as a result of the advancement of their performances.

- *Constructing and conducting a model for behavioural change:* This includes: identifying behaviours, which are targeted to change, putting forward clear criteria for observing behavioural changes, performing behavioural changes program, and assessment of behavioural changes.
- *Mechanisation for Behavioural Generalisation:* That means the counsellor develops a group of bases and methods through which family members apply what they have learned in the counselling session in natural environment, in their interaction with one another, in their interrelations and in their relationship with others. Here, the counsellor puts ways of behavioural responses to be learned by participants during sessions, to apply them in their relationships. The real challenge here is that these methods or ways should be identified and generalised at the same time. By identification, it is meant accuracy while generalising the inclusion of using the learned or acquired ways according to all special behavioural situations of the individuals.
- *Mechanisation for Maintenance of Behavioural Changes Targeted in the Sessions:* This means that the family members continue to control their behaviours in different situations as they have already learned. This could be done through follow up by the counsellor, or through the counsellor instructing and teaching them ways of self-control, or through identifying indicators of behavioural control or violation. In family counselling sessions, there are some mechanisms, which are often followed, in collective counselling, some important of which are (Al-Kazzafy, 1996, p. 26):
 - **Modification of behaviours:** giving them the opportunity to imitate certain behaviours so as to integrate or change it.
 - **Role-play:** playing certain roles in artificial social situations and assessing or estimating behaviours included in these roles.
 - **Consolidation:** encouraging and supporting the clients, by the counsellor and by one another, so as to boost and foster the required behaviours and avoid the ill favoured dispraised one.
 - **Developing commitment of collective criteria:** guiding clients to perform behaviours, which fit the participants' accepted criteria.
 - **Persuasion:** the use and utilisation of logical, emotional and human justifications, in addition to using ways of frightening and alarming so as to

convince the client of the advantages of commitment to certain behaviours, or give up or abandon it so as to correctly satisfy his needs.

These are methods used in the collective family counselling. The methods are identified for conditions in each case, and according to the counselling theory adopted by the counsellor. Sayger et al., (1991, pp. 57-80) studied intensively the methods used in counselling adolescents linked to families in the framework of behavioural counselling and strategic family counselling. His study revealed numerous and diverse methods which are used in the framework of each of the two theories. In behavioural counselling it was found that these ways are: teaching the family the collective methods and the self-control of parents and children in addition to communication skills, problem solving skills, endurance and behavioural contracts. In strategic family counselling, the methods used are supplying the members of the family with experiences and proposals about dealing with the present problems based on their previous experiences.

Whatever the strategy or method used in family counselling, it is necessary to practice confidentiality. Each therapist needs to develop a position regarding secrets across multiple content areas and relationship configurations, while remaining open to the possibility that this position will be challenged again and again by the endless varieties of secrets and secret-keeping that enter the culture and, ultimately, the therapy room. Families have a right to know the therapist's position; it should not remain a secret embedded in the very fabric of the therapy (Black, 1993).

2.3.5 Family Counselling Merits

Some scientists and specialists paid attention to highlighting the advantages of family counselling provided that it is conducted according to the proper scientific principles. In the light of those scientists' views, as mentioned by Asaad (1991, pp. 238:240), one of the merits or advantages of family counselling is that it is less expensive and more fruitful than the one-individual therapy in general and from the analytical one-man counselling in particular. Moreover, it enables the individual to focus on the behaviours, which affect life with his relatives and the people around him.

Family counselling includes more comprehensive methods or approaches to solve other problems from which the individuals suffer. It tends to bolster responsibility toward the other while the one-individual counselling is interested only in the individual that could lead him in the end to selfishness. Therefore family counselling is more useful.

This perhaps explains the strong appearance of modern counselling inclination that depends on training counsellors who deal with the individual, so as to acquire experiences and capabilities to conducting counselling services to the family to which the individual belongs (Hinkle, 1993, pp. 201:207).

Moreover, one more merit of family counselling is that the family is considered a unit of psychological and social connection. This feature is often useful in the application of collective counselling, and could be easily utilised in carrying out counselling aims and objectives.

From the above, family counselling constitutes the strength of the family, and part and parcel of its targets. It aims at securing harmony within the family, giving them sufficient enlightenment to pursue a happy family life. Family counselling has used methods and strategies to achieve a deep and positive family interaction to overcome the problems facing the family, and to fortify and immunise the family against unsuitable inconsistencies and assists its members in behaving responsibly, realistically and with right values.

2.4 Section Four: Relevant Studies on Attitudes Towards Marriage and Family Counselling

Introduction

It is important to determine the foremost fields of previous studies concerning the attitudes towards family and marriage counselling, which include public image, concepts, beliefs and benefits regarding counselling in general, and family and marriage counselling, in particular. Because the studies are numerous, the most significant ones have been selected, and discussed according to date of publication.

2.4.1 ARABIC STUDIES

1] Egyptians' Attitudes and Concepts of Psychology (Swaif, 1967)

This study was conducted on a random sample (N=530) of Egyptians, with an equal number of male and female respondents. They all were required to talk about psychology in an open interview so as to obtain the maximum range of information and views. Analyses of these data revealed several key themes:

Twenty one percent of the respondents visualised psychology as non-scientific. They believed that it was concerned with the essence, mysteries and quiddities of the psyche. Some people confused it with (or mistook it for) magic, jugglery and palmistry. Others believed that psychologists have extraordinary power to control people. However, most of the responses reflected a scientific concept of psychology. Sixty percent stated that it was related to the emotional side of human beings, 19% had no knowledge of psychology, while 14% indicated that scientific applications of psychology were limited only to the treatment of psychopathy. A very small percentage of them mentioned other domains of applied psychology such as industry and crime. As for the names of psychologists, 47% of the sample stated they had not heard of them, 40% mentioned only Freud (Sigmund), the rest gave 29 names of psychologists and 77 names of other famous people in other fields of philosophy, literature, journalism, etc. About reading psychology, 53% stated they have never read it, but heard or watched it in the cinema while 18% read of it in newspapers or in books.

This study, therefore, revealed a limited awareness of psychological knowledge and applications in an Egyptian sample, with a significant minority (21%) being markedly

informed or confused about the nature of psychology. It is of interest that Sigmund Freud was the only psychologist to be generally recognised by this group.

The study revealed important results, but it is worth mentioning that the data collection tool is not a sociometric one. It is only a list of open questions on some topics of psychology and the fields of its application, names of psychologists, reading on psychology. The study drawback is insufficient information about the sample's characteristics and its selection, in spite of this, the study is considered as the first of its kind in the framework of Arab studies concerning the attitudes towards psychology. It arises an important issues for both theoretical and practical dimensions. The wrong conceptions about psychology may be as a result of absence of correct information or wrong practices of some psychologists. This required a spread of psychological culture among people on a large scale. It is known that the wrong beliefs and conceptions of any field will be reduced or disappeared when the knowledge of this field is increased. Also, these wrong beliefs and conceptions about psychology will be disappeared if there is an accurate practice of this useful science to the people.

2] Attitude and Concept of Psychology Students toward their Specialisation and Professional Future (Desouqi and Mofti, 1988)

This study aimed at exploring the motives and attitudes toward studying psychology, on a sample of students (N=200) from the first and fourth years, at Ein shams and Beirut Universities.

The study used a questionnaire designed to meet the study's objectives. The questionnaire included seven questions about reasons for joining the Faculty of Arts, psychology section in particular; the students' preference for other kinds of studies prior to joining the Faculty of Arts, their knowledge of psychology; the benefits they expected to gain from studying it, and if it was within their expectations or not. The questionnaire also includes personal data such as age, gender and parent's level of education and profession.

The study findings revealed a positive attitude of the students toward studying psychology, despite the apparent difference between the motives of males and females. With reference to parents' level of education and profession, as well as the students' gender and age, it was found that females had a more positive attitude than males, which increased among older males and those parents with a higher level of education.

From the evaluative perspective, the study was conducted on a non-randomly selected sample. It did not use a standardized scale to investigate attitudes or motives of the students towards studying psychology.

3] The Public Image of Psychology in Omani Youths (Abo Hatab et al., 1989)

The study was conducted on 239 students from different faculties of the Sultan Qabous University, Oman. The sample was distributed as 161 (67.4%) females and 78 (32.6%) males. The age average was 19.14. Regarding the specialization, 75% of the interviewees either from the college of education or Islamic science, the rest percentage (25%) from faculty of arts or pure sciences or agriculture or engineering or medicine. The study used a questionnaire including three parts – first one contains five open questions to identify knowledge and interests of the interviewees regarding psychology; the second part contained ten items to identify the extent of the accurate understanding of psychology – they are closed items and the interviewees had to answer it with right or wrong; the third part contains a scale of attitudes towards psychology – this scale contains 33 items, there are five responses of each one (strongly agree, agree, I am not sure, disagree, strongly disagree), these response take the qualitative values 5, 4, 3, 2 and 1 respectively. The study also used a content analysis sheet list to obtain data about the published material in the magazine of psychological abstracts from January to May 1987. It aims to compare the students image about psychology with the specialists image about psychology as it is reflected in the literature. The study obtained the following results :

- About 90% of the interviewees responses included elements reflected the accurate conception of psychology.
- About 73% of the interviewees revealed that there is some application of psychology and 27% revealed that there is no application of psychology.
- 54% of the interviewees read about psychology while 46% did not read anything in this field.
- 67% of the interviewee's responses indicated an agreement of correct understanding of psychology.
- There is a positive attitude about psychology. The interviewees mean score was 131.15, which equals 79.5% of the total score, which is 165. The male interviewees mean score is 126.72 while females mean score is 136.13. Differences between two genders are statistically significant ($p < .001$). However,

females have a more positive attitude towards psychology in comparison with the males. The study interpreted these results that psychology in the Arab world is one of the specialized arts, which attracts the attention of female more than males.

- The attitude of Omani youth toward psychology was characterised by four independent factors: the desire for systematic study of psychology; general enjoyment of psychology; awareness of the significance, and benefits of psychology in life.
- Topics published in the psychological abstracts were in different branches of psychology such as therapeutic and preventive; psychological and the physical disorders; educational psychology; developmental psychology; psychological interventions and social topics. The percentage of these topics ranged between 5.05 – 16.41%. However, these topics constitute 73% of the total published topics while 27% of the total deal with topics of experimental psychology, psychological testing, physiological psychology, personality, social psychology, and communication.

This study revealed detailed and in-depth information about three aspects: attitudes towards psychology; common ideas about psychology, and psychological topics which represent the main interests of psychologists. But regarding the study sample, it is worth mentioning that it was not randomly selected. The authors asserted clearly that the sample does not represent the Omani youth in general nor the Omani University students in particular. There is no information about the percentage of sample size of the total population. Regarding tools, there is no information about its validity and reliability. In the content analysis of the *psychological abstracts*, the study investigated the psychological topic not the psychologist's image about psychology. In addition to this, the study did not benefit from the content analysis results, as they did not identify the significance of these results to the attitudes towards psychology.

4] Attitude of Male and Female University Students toward Psychology (Abdulla, 1992)

The study aimed to identify the undergraduate students' attitudes towards psychology. It was conducted on a sample (N=377) of psychology students from the faculty of arts, Cairo University. The sample distributed approximately equally between males and females. The study used a specially designed scale to identify the students

attitudes towards psychology (there is no information about method of reliability and validity).

The study findings revealed that there is a positive attitude of both male and female students toward studying psychology. The two groups passed the neutrality point on the scale, in spite of significant differences between the two groups, in favour of the females. The study concluded that females' attitudes were more positive than those of males. Females showed more acceptances of studying psychology and faith in its benefits, use and significance for human beings. Results of this study, limited to the nature of the sample (psychology students). It is difficult to generalize the study results to the public or even to the students of other branches of science. It is expected that psychology students have information about their specialization. This information affects their attitudes positively. Regarding that females have a positive attitudes towards psychology in comparison to males, the study did not interpret these results. On the other hand, the study did not consider variables, which can enrich the understanding of factors relating to the attitudes towards psychology such as age, marital status, socio-economic level, etc. For example, the younger students with high socio-economic level may differ from the older students with low socio-economic level with respect to the attitudes towards psychology.

5] The Attitude Towards Psychology and Counselling Among Counselling Professionals and University Students: An Exploratory Study (Abo-Abah, 1994)

This is an exploratory study. It aimed to investigate the attitudes towards psychology and counselling among University students. The study was conducted on a sample of 29 counselling and therapy professionals and 150 university students from the University of Al-Imam Mohamed Ibn Saud Al-Islamiya, in Saudi Arabia. Two questionnaires were used: one for the professionals to assess their feelings as a counsellor and the problems they faced concerning the attitude of others toward psychology and counselling; the other for the students to assess their likelihood to seek professional help when they faced a problem and their reasons for seeking it or finding other forms of help.

The investigation indicated that the counselling professionals felt frustrated when they did not have any clients seeking help, and blamed themselves for having spent valuable time and effort in studying psychology and counselling, when there was no

apparent need for it. Some of them believed that it would have been better for them to have concentrate on another profession needed by the society. They however, did not accept the notion that there were no pressing problems. As for the students, analysis of their responses enabled the sample to be divided into four groups.

In the first group (15% of the students) informants refused to ask for professional help when they faced problems, justifying it with the following reasons:

- Fear of acquiring a poor reputation within the community,
- Felt that the people in the community would label them as mentally ill, and this would hurt them more than their original problem. (In Saudi culture, the ideas and pressures of the community on its members are of real and pressing concern to the individual).
- Scepticism concerning the knowledge and ability of the counsellor and/or psychologist. In the words of some respondents, these professionals have no scientific solutions, only guesses.
- The problems they had were not complicated enough to go to a counsellor and that these minor problems could be taken care of by family and friends.
- The science and therefore the practice of psychology are based on western culture and it is far from the principles of Islam.
- Providing help was the role of the father; the students felt that there was no need for a counsellor because they had their fathers to advise them. Since their fathers had so many years of experience, why should they seek advice from a stranger ?
- The sixth and most important reason listed was that psychological problems were not real.

In-group two (6.67% of the study sample) informants replied that they do seek professional help when they faced problems and gave the following reasons to justify their answer:

- Psychological disorders are real and they resemble organic disorders, so they added, “we must see a professional for help”.
- Our religion prompts us to ask for treatment and to depend on “Allah”.

In the third group (58.33%) informants answered “No” indicating that they do not seek professional help when they faced problems, but adding they would be willing to change their minds and attitudes if a number of obstacles are resolved. These were:

- Psychology is based on western culture and must depend on the principles of Islam.
- Lack of knowledge about the role of the counsellor and/or the psychologist. Most of them view these professionals as specialised for mental ill persons. These respondents are not aware that the psychological services are not only for those who are mentally ill, but also are available for those who are mentally sound.
- Counsellor will raise several questions about the persons’ private information in his life. While this invasion of privacy is pertinent to proper counselling, it was seen as an adverse enough reason for respondents not to see a counsellor, turning instead to parents and friends for help.
- Fear of the counsellor breaking the confidentiality and disclosing information about their visit, problems or personal matters. In other words, they did not trust anyone with their personal problems.

The fourth group (20% of the students) informants replied they could go to professionals for help, but stressed on a few preferences and conditions, as follows:

- Preference not to be seen at the clinic.
- Trust in the psychologist before they allow him to go deep into the problem; added that they had some speculations that the psychologist might reveal some of their secrets to the others.
- Psychologist or the counsellor must be a Muslim in order to be trusted.

The study concluded that the main reasons for non-preference of counselling in this sample of Saudi Arabian students were: seeing a counsellor would hurt one’s reputation within the community; the lack of knowledge about the professional’s role; the client’s avoidance of answering the various questions raised by the professional; psychology was based on western culture and that psychology and counselling were rather new fields in Saudi Arabia. Author suggested that the solutions to this rather complicated problem included using the media and educated people within the community to explain the role of the professionals and their responsibility in society, and their knowledge so that the people will better trust them and receive benefits from their knowledge and skills. One of

the interesting aspects of this study was that, although there were some informants who were highly positive about psychology and counselling, and some who were highly negative, there remained a substantial number who were open to persuasion that psychological methods might be valuable. The existence of this “middle” or “undecided” group suggests that public education programs may be effective in changing attitudes to counselling and therapy in Arab societies. As mentioned earlier, the study is an exploratory one. It revealed important information, which interprets some aspects of the negative attitude towards psychology and counselling. It is worth mentioning that the study did not use a sociometric scale of attitudes. Instead, it used just a list of open-ended questions related directly to the study’s aim. These tools were not tested for reliability and validity. Regarding the study sample, it is not randomly selected. There is no information about methods and justification for selecting the study samples. Lastly, the study did not consider the interviewees characteristics as an independent variables, which may affect their attitudes towards psychology and counselling.

6] The Public Image of Psychology in Egypt (Sayyed and Khaleefa, 1995)

This study aimed at exploring images of psychology in a sample of 1246 males and females in Egyptian society, aged between 17 and 65 years. The sample was distributed approximately equally between two genders (624 females & 622 males). They were selected from Great Cairo City (Egypt). Regarding educational level, the study sample includes two groups: (1) includes the interviewees with low educational standard – illiterate, just knowing how to read and write, primary school and intermediate level (2) include the interviewees with high educational standards – secondary and/or university level education. Ss included members of various occupational groups (workers, civil servants, students, etc). The study used two tools for data collection: (1) the questionnaire of common beliefs and information about psychology. It consists of four main open questions asking about topics of psychology; benefits of psychology; names of psychologists, and reading in the field of psychology. This questionnaire was tested for validity (face validity) and reliability. It was tested on a relatively small sample (N=45). It was applied twice on the same sample with an interval period of 15 days. The agreement of interviewees responses on the questions was between 82% and 100%. (2) a content analysis list to collect data about psychological topics published in psychological abstracts from January to March 1994 with the aim of identifying the real image about

psychology from the specialists' view compared with the public's view (the study sample). A questionnaire was designed to include a number of open and close-ended questions, tackling the topics of psychology, the nature of its study, its application related to beneficial effects, names of psychologists and the kinds of psychological reading. It was indicated that individuals with higher levels of education had a positive concept of psychology in comparison with those of lower educational levels. Despite this fact, most of the sample possessed a distorted knowledge of psychological topics. For example, they believed that psychology is not based on scientific principles but reflected the popular public image. The study findings was as follows :

- 90% of the low education interviewees and 59% of the high education interviewees did not read anything about psychology.
- 38.5% of the low education interviewees and 11% of the high education interviewees did not know anything about psychology.
- 7% of low education interviewees and 28% of the high education interviewees gave the right answer about topics of psychology.
- 26% of the low education interviewees and 35% of the high education interviewees revealed that psychology applied only on pathological aspects.
- 11% of the low education interviewees and 14% of the high education interviewees mentioned names of Arab psychologists.
- Content analysis of the psychological abstracts indicates that the topics cover the main theoretical interests of psychology. The topics covered 21 main categories representing the branches of psychology such as general psychology, educational psychology, social psychology, developmental psychology, etc.

The study concluded that features of the public image of psychology were not clear and intermingled with old, outdated ones; i.e., not representative of modern psychology. There were some obscurities and vagueness in their conception of the psychological services. For example, the interviewees were confused between counselling and religious guidance, and were not aware that the psychological services covered the various fields of crime, industry, education, politics, economy, etc. Some of the individuals thought that counselling is only for mental illness. This study revealed detailed information about public image of psychology. It was conducted on a relatively large sample including subjects from different backgrounds. In spite of this advantage, the sample was randomly selected. It also did not reflect the characteristics of the total

population. The questionnaire used in the study was not a sociometric one – it just a list of questions relating to the study topic and aim. The study offered the psychological topics as if this topic represents the psychologists' image about psychology. This is not true. What the authors already did is mentioning the categories of psychological topics which published in the psychological abstracts. The study paid a lot of attention to the issue of the specialists' image about psychology differing from the public's image. This attention was not needed because the idea itself is universally true that the specialists' image will definitely differ from the public's image about psychology.

7] Attitudes toward Psychology: A Comparative Study Between Two Samples of Saudi Normal and Neurotic individuals (Abo Abah, 1996)

The study aimed at identifying attitudes toward psychology in the Saudi society and conducted on two samples of University students: those without psychological problems (N=198) and those who were clinically diagnosed as neurotic and receiving counselling (N=33). The mean of the age was 22.56 years with a standard deviation of 3.43. The study used a standardized scale to identify the attitudes of the sample towards counselling. The scale included forty items concerning the three-dimensions of attitudes: knowledge, emotional and action. Responses to items were coded with quantitative value starting from (+2) to (-2) which required answers to “strongly agree”, “agree to some extent”, “do not know”, “disagree to some extent”, and “strongly disagree”. The scale was tested for validity and reliability. The author used the internal consistency to check the questionnaire validity. It showed that approximately 50% of the scale items with the total score of the scale is between .5 and .688. Regarding the reliability, Alpha Cronbach was coefficient was used. The value of Alpha Cronbach for the scale as a whole is .912

According to the study a positive attitude means acceptance of counselling and a negative attitude means non-acceptance of counselling. Data processing revealed that attitudes of the two sample groups toward psychology were positive without significant differences between them. Students differed regarding the strength of the positive attitude toward psychology according to academic specialisation. Students of social studies were more expressive of a positive attitude, followed by those of Arabic language, with students of Islamic Religion expressing the most negative attitude. The two sample groups also differed concerning the strength of positive attitude towards psychology according to geographical locations. Students of the western area were more expressive

of positive attitude in comparison to those of the central area of Saudi Arabia. The study concluded that attitudes of normal and abnormal people toward psychology and psychological services were positive.

In spite of the significance of the findings, there are some drawbacks of the study methodology. Regarding the sample, it included two groups, which were not proportional in number. The group of normal students was 198 and the problematic group was 32. The difference in the number of the two groups is very large which may affect the statistical processing giving misleading results. To test for validity and reliability, the questionnaire should have been first applied on a pilot sample before being implemented on the study sample. This was not done. What was done was calculating the validity and reliability after application of the questionnaire on the study sample.

8] Attitudes of College Students towards Educational Counselling and its Relation with Academic Achievement: A Comparative Study Between Omani and Egyptian Students (Al-Deeb, 1997)

This study aimed to identify the students' attitudes towards educational psychology and its relation with their academic achievement in the educational psychology syllabus. The study sample was 176 college students distributed over 65.3% Omani students and 34.7% Egyptian students. All the interviewees belonged to a variety of academic branches (Arabic and English language, social syllabus, mathematics and Islamic studies). All of the Ss studied educational psychology and passed the final examination. The study used the students' grades as an indicator of academic achievement. Data collection tool was a specially designed scale by the author, of attitudes towards educational psychology, to meet the study objectives. The scale consisted of 30 items, and for each of which there are three responses: strongly agree, agree, and hesitate. These response were assigned a quantitative value of 3, 2 and 1 respectively. The scale was tested for its validity and reliability. It was initially applied for test and re-test methods on an Omani sample (N=30), twice at intervals of fifteen days. The correlation coefficient between the first and second applications was .689. This method was also applied to an Egyptian sample (N=30), the correlation coefficient for which was .752. The scale was also rated by ten PhD scholars in the area of education. Eight of the scholars did not agree to certain items which were deleted. The study indicated that 74% of the total sample reflected a positive attitude towards educational counselling; 85.2% of the Egyptian sample reflected a

positive attitude while it decreased to 67.8% of the Omani sample. There is a positive correlation between attitude towards psychology and level of academic achievement ($r = .21$; $p = .01$). There are no statistical differences between pure science students and Art students regarding attitudes towards educational counselling, and this result is similar for the variable of nationality (Omani/Egyptian).

The study revealed cross-cultural results regarding attitudes towards educational counselling which is an application of psychology in the field of education. Integration between education and psychology will enhance the outcome of the educational process. The study did not interpret why there are no significant differences between Egyptian and Omani students regarding their attitude towards educational psychology. Perhaps the reasons for the lack of differences may be due to the common elements of culture between both countries. The study did not consider the gender differences. The study did not indicate the method of sample selection nor the basis on which the size of Egyptian and Omani sample was chosen. There was no mention of the percentage of the study sample of the total population (Egyptian and Omani). However, the study revealed pertinent results but it is difficult to generalise them.

2.4.2 FOREIGN STUDIES

1] The Public Attitudes toward Psychologists (Guest, 1948)

This study aimed to identify the public attitudes towards psychologists. It was conducted as a project in a course in Market Research at the Pennsylvania State College. A total of 311 personal interviews was conducted in various areas of New York, Pennsylvania, New Jersey and Illinois. The questionnaire was in part constructed and presented by the class and divided into three parts. About one half of the interviews were conducted with each sex, but no attempt was made to control the variables of age or educational background. The first section consisting of multiple-choice items, the choice being constant, attempted to determine which of the several persons will be consulted for certain services. With the exceptions of the first question, which was inserted to create a rapport all these were concerned with types of psychological data, e.g., personnel selection, attitude surveying, vocational guidance, other questions pertaining to the scientific recognition or social approval of psychologists. The second section was devoted to specific free response questions about the duties of psychologists. Questions were also asked regarding sources of information and references that would be consulted

to locate a psychologist if one were needed. The final section of the questionnaire consists of a series of statements about psychologists and their qualifications to which the respondent could signify an agreement or disagreement. The last question asked the respondent to differentiate between a psychologist and psychiatrist. Accessory data on age, socio-economic status, sex and address were obtained. The important results are listed below:

- There were either a few practical jokers or extremely ill-informed persons (psychologist and economist to draw house plans), but comments by interviewers indicated that the number of pranksters was small.
- A large number of persons aware of the fact that psychologists were in vocational guidance, but on the other hand, 'that almost as many persons believed that economists conduct attitude surveys as psychologists.
- A larger percentage of persons would consult either an engineer or economist rather than a psychologist in choosing workers for a job.
- Next to chemists, psychologists were considered to be scientists more often than the other professions (architect, engineer, economist).
- Psychology was not regarded as a particularly desirable occupation; almost one-third of the respondents would have preferred their offspring to avoid the pursuit of psychology as a vocation.
- Regarding the activities of psychologists, 58.2% of the sample believed that they conducted clinical activities, 4.9% conducted applied business and industrial activities, 45.3% conducted research and study, 1.9% teaching, 13.8 miscellaneous activities and 21.6 were either unaware or confused.
- 84.1 % of the responses were in favour of suggesting others to visit psychologists for clinical purposes, while 39.3% indicated they would not suggest or did not know why.
- 52.6% had knowledge of psychologists through reading, 9% from watching movies and 56.6% through others, 3.2% experience (includes armed services), 14.5 miscellaneous, and 12.6 were not aware.
- About two-thirds of the respondents through their sources of information about psychologists created a good impression.
- Younger respondents thought more kindly of psychologists, and were better informed about their activities in comparison with older.

This study initiated awareness of the attitudes towards psychology and its profession. It provided valuable information about the public image of psychology. However, the study sample was not randomly selected and the data collection tool was not tested regarding reliability and validity. No attempt was made to secure a representative sample of any particular university. The author stated that interviewing was conducted by relatively unskilled students in their hometowns during Christmas vacation in 1946, and the sampling was one of convenience.

The study results are significant to the issues regarding possible public relations policies of psychologists. Indeed, there is a need to inform the public regarding sources where they will be likely to find a reputable psychologist. Changing undesirable attitudes and implanting more knowledge of the work of psychologists will not be easy, but this area is one in which psychologists are well qualified to function

2] Help Seeking for Family Problems : A Survey of Utilization and Satisfaction. Rosenblatt and Mayer (1972)

This study aimed to investigate help-seeking experiences of different educational and racial groups specifically, it interested in the extent to which women of different educational and racial background established contacts with helpers, both professional and non-professional, and in the satisfaction deprived from such contacts. The respondents in this study were participants in Project ENABLE, one of the few national demonstration projects funded by the office of Economic Opportunity and carried out under voluntary auspices. The sample consisted of 5600 women of whom 5200 were mothers. Majority of the sample were black and had less than a high school education. The study used a questionnaire consisting of the following questions : “Everybody at one time or another has had some family trouble. Did you ever ask for help on family matters from (a) doctor; (b) minister or priest; (c) teacher; (d) lawyer; (e) relative; (f) friend or neighbour ?”. If the respondent had sought help from any of these persons, he was asked these additional questions: “How satisfied were you with the help ? Were you very satisfied, moderately satisfied, moderately dissatisfied, very dissatisfied”. Results of this study summarized as follows :

- The women were more satisfied with professional helpers than with informal helpers. 54% of the sample asserted that seeking help from professional helpers

while 52% sought help from informal helpers. The helping circles of the white women were more professional : 61% of the whites had professional helpers as compared with 45% black women. With regards to the variable of education and race, the study showed that there was a marked tendency for the women with low educational level to be the most satisfied with the help they received from both informal and professional helpers.

- Regarding the informal helpers consulted, 52% black women and 45% white women said that their helpers were relatives. While 52% of both said that their helpers were friends or neighbours.
- Regarding the professional helpers consulted, 66% black women and 57% white women said that their consultant was a clergy person; 57% black women and 60% white women said that they consulted lawyers; 58% black women and 52% white women consulted doctors, and 64% black women and 66% white women consulted teachers.

The study results were derived from a large sample. However, there is no information about validity and reliability of data collection tools used. The authors mentioned that there were some limitations which should be noted about the material. First, the questions asked of the respondents were quite general. There is no information, for example, if a respondent's "family troubles" arose from difficulties with parents, spouse, children, or some combination of these. Neither is it known when the difficulty occurred. Finally, information on certain care givers was lacking. For example, if the respondent had sought help from a psychiatrist, psychologist, or marital counselor, this fact was not registered in the data.

3] The Students Attitudes toward Psychotherapy (Farber and Geller, 1977)

The primary aim of this study was to assess college students' attitudes toward psychotherapy. Two hundred undergraduate college students drawn equally from two schools in Yale University and Southern Connecticut State College (SCSC). Regarding data collecting tools the study used a questionnaire that included the personal data. To investigate the status of psychotherapy on the college campus, three indices were constructed, each representing a conceptually distinguishable component of student attitudes toward psychotherapy: an Extent of Participation index (EPA); a Probability of

Use in Times of Distress index (PUD); and a Value in Producing Personal Growth index (VPG). Each index lists the following: individual therapy, group therapy, peer counselling, sensitivity/encounter groups, consciousness raising groups, meditation, yoga, Zen Buddhism, Tai Chi Ch'uan, biofeedback, scientology, astrology, occult activities, the Guru Maharij Ji movement, marijuana, and LDS/mescaline. These activities (listed in a different, random sequence for each index) were chosen to reflect a broad, representative range of the therapeutic, quasi-therapeutic, and purportedly therapeutic activities available on college campuses. A 7-point Likert-type format was chosen for each scale.

Results showed that a substantial minority of students chose to deal with problems without any outside help. For all problems, 33% of the students chose (as one of three responses) to keep the problem to themselves. It appears, then, that although over 62% of the sample indicated they could possibly use individual therapy in times of distress, there is a "hard core" of extremely self-reliant individuals who view personal problems as the exclusive domain of the troubled individual. Six of the 20 solutions offered on the PUD index were considered "psychotherapeutic solutions". These consisted of the factor analytically generated cluster of contemporary psychotherapeutic solutions (individual therapy, group therapy, peer counselling, sensitivity/encounter groups, consciousness raising groups), plus the addition of counselling. For all problems combined, these psychotherapeutic solutions were chosen by only 10.5% of students as an initial response; however, these responses were chosen by over 36% of students as one of three possible alternatives. Psychotherapeutic solutions - in particular the less formal psychotherapies such as counselling or peer counselling - were therefore seen as a viable "second line of defense" for a substantial minority of students.

Most salient among the socio-demographic variables to bear a significant relationship to participation rates and/or attitudes toward psychotherapy in the present study were religion, choice of major, and school attended. Jewish students reporting a higher overall degree of participation in these psychotherapeutic activities than either Catholics or Protestants. Similarly, religious affiliation significantly affected the extent to which specific personal problems were considered appropriate to the treatment domain of psychotherapy with Jewish students choosing a greater number of psychotherapeutic solutions.

Results showed that the students' choice of majors significantly affected participation in psychotherapeutic services as well as their attitudes toward using

psychotherapy during times of distress. Social science majors actually used psychotherapeutic services more frequently and indicated more favorable attitudes toward the future consideration of psychotherapy to relieve distress. In addition, students from Yale, with more extensive mental health services available to them, were significantly more likely to consider the specific use of individual psychotherapy during times of distress. Socioeconomic status significantly affected attitudes toward using psychotherapy in times of distress with higher SES students reporting more favorable attitudes. However, socioeconomic status bore only a near significant relationship to extent of participation in psychotherapeutic services. Moreover, students from working-class, backgrounds seemed to be as favorably impressed with the growth promoting capacities of psychotherapeutic services as their more economically advantaged peers.

From the evaluative perspective, the study was conducted on a randomly selected sample. The study processed data at depth, however, there is no information about the standardization of the study tools. The study results support the notion that psychotherapy is used as a viable response to certain personal difficulties. Though psychological services are actually used less frequently than other activities with purported therapeutic properties (e.g., meditation and yoga) they are more highly evaluated in terms of potential use in times of distress than all other activities with the exception of meditation.

An unexpected finding of the present study was the popularity and perceived efficacy of meditation. Not only was meditation tried at least once by over 43% of students, but it was also rated equal to individual therapy (there were no significant differences between the means) in terms of both potential use in times of distress and perceived growth value. Though it is likely that individual definitions of meditation differed to a great extent, it does seem warranted to conclude that meditational practices have achieved a highly respectable and prominent position on the college campus, and that many contemporary college students may be expressing their wish for “spiritual” guidance by turning to Eastern modes of self-improvement.

4] The Dynamics of Help-Seeking in Men and Women: A National Survey Study (Veroff, 1981)

The study aimed to investigate the dynamics of help-seeking in men and women. It was derived from an interview study of a representative national sample of 2264 adults

(1304 women and 960 men, 21 years or older). To measure demoralization, the study used a list of the following questions : a) Have you ever felt that you were going to have a nervous breakdown ? b) Over their lives most people have something bad happen to them or to someone they love (sickness, loss of job, death, disappointments, or being in trouble with the police) resulting in depression, nervousness, etc. many times, or just once in a while ? c) Some people feel they can run their lives much the way they want to; others feel the problems of life are sometimes too big for them. Which are you most like ?

The study showed that 26% women and 14% men feared that they would have a nervous breakdown; 34% men and 48% women felt that problems were too hard to handle and 88% men and 78% women felt that they could run their own life. The differences between these percentages according to the gender variable are significant. Results indicate that women acknowledge feelings of demoralization at a considerably greater rate than do men. Both men and women who had ever felt they might have a nervous breakdown were significantly more likely to seek help than those who had not. Similarly, feeling that problems were very hard to handle was significantly associated with help-seeking. However, the relationship between help-seeking feeling unable to run one's own life was less striking. For men, the correlation was .08 ($p < .01$) and for women no significant relationship was obtained. Relationships between help-seeking and the various measures of perceived adequacy and self-esteem suggest that while parental and marital inadequacy were significantly related to help-seeking for all respondents, the correlations were somewhat higher for women than men. In these intensely interpersonal roles, then, women seem more likely than men to deal with their perceived failures by seeking help.

The study revealed an interesting results regarding the gender differences in help-seeking. The study results were derived from a relatively large, randomly selected sample. However, there is no information about validity and reliability of the questionnaire used.

Demoralization, it is likely that life circumstances can exacerbate feelings of powerlessness and can contribute to demoralization. Unemployment, reduced income, lack of adequate education are conditions that can be assumed to increase social powerlessness. The economic, physical, and relationship limitations that exist for many elderly people can intensify the experience of powerlessness among that age group.

Obtained differences between men and women with regard to employment, income, and education, and the relationship of help-seeking to these demographic variables and to different age statuses, may illuminate the role of powerlessness in demoralization.

The foregoing analysis of demographic variables suggests that people whose need for help could be assumed to be greatest, especially women, are less likely to seek professional help than those whose life circumstances provide them with more resources for dealing with problems. It is true that education often increases awareness of potential sources of help, many of which come at considerable cost and can thus be seen as effectively available only to the relatively well-educated and affluent. However, the fact that women are particularly likely to seek help from a position of strength rather than weakness raises the possibility that for women, in contrast to men, help-seeking can be an active coping strategy that goes along with other active steps like taking a job or doing challenging things. Rather than a demoralized response to being overwhelmed, as described by Frank, seeking psychological help may be for some women a way to maintain control of their lives by trying to bring about change.

5] Ongoing to the counselor : Contributions of life stress and social supports to the decision to seek psychological counselling (Goodman, et al. 1984)

This study aimed to examine the extent to which social supports attenuate the relation between life stresses and the decision to seek counselling. The study was conducted on a 100 students from a private southeastern university. The sample comprised the first 25 men and 25 women entering the counselling centre who agreed to complete the questionnaire. In collecting data, the study used the Life Events Checklist (LEC), the Network Size index (NSI) and a socio-demographic information data sheet. The LEC consisted of 46 items, self-report measure by indicating (a) whether the listed events were experienced in the past year, (b) whether the events were viewed as good or bad, and (c) the impact of each event on their lives. The NSI adapted from the Arizona Social Support interview conceptualizes social support as falling into six categories : (a) material aid – offering money or other physical object, (b) physical assistance – sharing of tasks through physical labour, (c) intimate interaction – expressing and sharing feelings and personal concern, (d) guidance – offering advice, information or instruction, (e) feedback – offering information about oneself, and (f) positive social participation – interactions for fun and relaxation. Test-retest reliability ($r=.88$, $p<.001$) and internal

consistency of the interview format (coefficient $\alpha=.33$) were established. The measure yielded two total scores, the total amount of perceived support, and the total number of actual supports received. In addition, scores were derived on the amounts of perceived and actual support for each of the six categories of support. On a separate form the socio-demographic information was taken from subjects. The items included other potentially stressful or supportive items including GPA, sources of financial support, current living situation, parents' educational and occupational status, amount of contact with family of origin, and their own and their family's history of seeking psychological help.

Results indicated that men and women did not differ on any of their scores and their results were combined for all the ensuing analyses. Counselors seekers were found to report significantly lower GPA, and less material aid, physical assistance, guidance, feedback, and positive social participation, more negative effect of stressful events, fewer positive events, more positive effect of stressful events, and less family closeness. Differences were found between the two groups in that counselling seekers had more family history of seeking counselling. The results showed that four variables that maintained a minimum F value of 4.00 and could therefore be entered into the discriminant function. These variable were total positive effect, total negative effect, physical assistance resources available, and social participation resources available. Because they all have high tolerance (tolerance > 0.88). These variables must contribute independently of one another to the classification of cases into either of the two groups. The final discriminant function classified 77% of all the cases into the correct group, and these results were replicated in a cross-validation using a randomly selected sub-sample ($N=70$) of the original groups.

The study revealed significant results for the implication of counselling. Counselling psychologists may need to design interventions to bolster interpersonal resources. Skills building in assertiveness and interpersonal problem solving may be important in this regard. Interventions at the environmental level may also be appropriate, such as changing the dormitory or other setting to enhance the existing quality of social ties. Interventions could be designed to alter cognitive styles of interpreting life events. Counselors may consider directly providing some of the type of support that the study results indicate are lacking in counselling circles. Cognitive guidance and material aid appear to be more important than intimate interactions. The

study results also suggests that intervention should not focus only on emotional support. The study used standardized tools and the data was statistically processed in depth. However, there is no information about sampling techniques. The study also did not theorize the significance of seeking psychological help towards the contributions of life stresses and social supports.

6] Effects of opportunity to reciprocate and self-esteem on help-seeking behaviour (Nadler, et al., 1985)

The study includes two researches. The first one examined the relation between self-esteem scores and subjects' scores on specially designed measure of commitment to the norm of reciprocity. The second research observed help-seeking behaviour of high and low self-esteem individuals under varying conditions of expectations of future reciprocity. A clear idea about the two researches is provided here below.

Research one

The purpose of this research was to examine the relationship between self-esteem and adherence to the norm of reciprocity in helping relations. 17 males and 33 females students served as subjects hailing from the Israeli University. To assess the level of self-esteem, a Hebrew version of the Rosenberg Feelings of inadequacy Scale was used and to assess the subjects' commitment to the norms of reciprocity, a specially designed questionnaire containing 10 short statements was used. Standardized item Alpha value for this scale was .90. The responses towards socially distant others (i.e., neighbor and acquaintance from work) were also summed to obtain a single 'reciprocity in distant relationships' score. Standardized item Alpha value for this scale was .80. Additionally, the responses to all items were added to obtain a single commitment to reciprocity' score. The total reciprocity scores were correlated with scores with reciprocity in close relationships ($r=.81$) and in distant relationships ($r=.71$). Data regarding the validity of this measure are available from a comparison of subjects' scores on the 'reciprocity in distant relationships' scale with their scores on the 'reciprocity in close relationships' scale. In line with previous theoretical reasoning, greater commitment to the norms of reciprocity was evident when the subject considered his relationships with a distant than with a close other (means are 3.23 and 1.78 respectively, $t=17.43$, $p<.01$). The results indicated that commitment to the norms of reciprocity in helping relationships is

moderated by a person's self-esteem. The data indicated that self-esteem and scores for commitment to reciprocity are significantly related. The higher the level of self-esteem, the higher the score to the commitment to reciprocity. Results also indicated that being indebted to other without benefits of future reciprocity is more consistent with the positive self-cognition of the high self-esteem persons. Although the relations seem slightly stronger for males than for females, the differences between the correlations for males and females were not significant.

The study used a standardized tool. It revealed a significant factor for help seeking behaviour indicating that the higher a person's self-esteem is, the reciprocity behaviour is parallel to it. This is an expected outcome because high self-esteem increases an individual's evaluation of others who have the will to help. The drawback of this study was the sample. The study was conducted on a relatively small sample and no sampling techniques were provided.

Research Two

This research tested the prediction that the effects of opportunity to reciprocate on help-seeking behaviour would be moderated by the individual's level of self-esteem. In an experimental setting, the self-seeking responses were assessed under conditions in which reciprocity was or was not expected. The sample included 40 Israeli boys and girls, 12-13 years of age. One week before the experiment, a large group of children filled out the Coopersmith Self-Esteem Inventory. On the basis of their scores, the upper and lower thirds were invited to participate in the study. Each experimental cell include 10 individuals.

Results indicated that the performance of high self-esteem children on the experimental task was not significantly different from the performance of low self-esteem children. The self-esteem main effect indicates that high self-esteem individuals (means are 5.25 and 6.85 respectively). However, this main effect is qualified by the interaction which indicates that while low self-esteem individuals had similar self-seeking scores in the opportunity to reciprocate and no opportunity to reciprocate conditions (means are 6.7 and 7.0 respectively), high self-esteem subjects who did not foresee an opportunity to reciprocate sought less help than did high self-esteem subjects who expected an opportunity to reciprocate (means are 3.9 and 6.6 respectively). The results of this research extend those of research one. It seems that high self-esteem individuals are

reluctant to seek help which they do not expect to be able to reciprocate, because of the consistency between positive self-image and the negative implications about the self which such a helping encounter entails. For low self-esteem individuals, the implications of inferiority and dependency inherent in help that cannot be reciprocated are not inconsistent with the negative self-cognitions that they hold. Consequently, such a helping encounter is relatively non-threatening, and these individuals display a similar degree of help-seeking regardless of whether or not reciprocity is expected.

The unique contribution of this study is in showing that the costs of nonreciprocal helping relationships are not constant across all individuals. These costs are more pronounced for the high than for the low self-esteem individual. The data indicates that relative to low self-esteem individuals, high self-esteem individuals are more committed to the norm of reciprocity in helping. Being indebted to one another is incongruent with relative self-cognitions of competence and self-reliance and on the behavioural level, they avoid seeking help which cannot be reciprocated because it is more costly for them than for low self-esteem individuals.

7] The Public Image of Psychologists in the USA (Webb and Speer, 1985)

The study was conducted in US cities of Dallas and Houston, on a sample of middle class university students and their parents. They were required to write essays describing their views and impressions of psychology specialists, psychiatrists, teachers and physicists. Upon analysing the contents of these essays, the study found the following: There were two main factors affecting individuals' conceptions and notions of these professions. These are 'severity against lenience' and 'dealing with normal phenomena' against 'dealing with abnormal' ones. It was found that psychiatrists and psychologists were characterised by lenience and dealing with abnormal phenomena, while counsellors and teachers dealt with normal phenomena, although they also characterised by lenience. The most positive and desirable attitudes were towards physicians, followed by counsellors then physicists and psychiatrists followed directly by psychology specialists.

It is worth mentioning that the size of the sample was not mentioned. The results of the study indicate that the interviewees perceive the workers in the field of psychology as professionals dealing with people gently (psychological doctor and psychologist professional). This result reflects a positive attitude but in the contrary of this responses

of several interviewees indicate that psychologists deal with pathological and problematic phenomena which reflects shortage of knowledge about psychology which in fact deals with behaviour in general either it was normal or abnormal. In another side, the study indicates that there is a high positive attitude towards medical physicians. In fact, medicine and medical doctors interact with society and respond to the peoples problems more in comparison with psychologists at least in the Arab world. People look at medical physicians as they achieve a high salary and good prestige in the society. In spite of the important and interesting results of the study, it worth mentioning that it is mixed between the normal phenomena in the human behaviour and the natural phenomena of the material world. The study says that the interviewees responses indicate that physics scientists deal with natural phenomena and psychologists deal with natural phenomena. No doubt that physics scientists deal with natural phenomenon such as water evaporation when it is exposed to the heat. In this they differ from psychologists when they are deal with natural phenomena in the human behaviour such as thinking, emotions, etc.

8] Psychology's Public Image (Wood et al., 1986)

This study was conducted on a sample of 201 male and female individuals living in four different areas in the USA and chosen randomly. The study tool was mainly a systematic interview including 26 questions centred on public views toward psychology as a specialist profession, and the interviewee's knowledge of the benefits of psychology and the effectiveness of the people working in this field. Respondent's views of other professions, like physicians and lawyer, were also collated. The study revealed that 91.53% of the interviewees held a positive attitude (to some extent), toward psychology. 84.43% supported the notion stating that psychology is considered a science. 59.82% believed that psychology contradicts their religious beliefs. 86.16% believed that surveys and studies of behaviour and attitudes were the responsibilities of psychology specialists' and not that of psychiatrists. 86.57% saw that predicting children's performance at schools was the psychology specialist's responsibility, against 49% who believed that it was the psychiatrist's. As for information sources of the sample individuals, it was found that 47.98% studied a psychology course, and that more than 50% of the sample knew about psychology through books, magazines and daily newspapers. Less than 50% knew about it through visual media such as TV and the cinema.

The study concluded that positive attitudes toward psychology existed among the sample. However, there were also contradictions in their responses. On one hand most of them also had positive attitudes, views and conceptions toward psychology. On the other hand they believed that psychology was not consistent with their religious beliefs (59.82%). It was also found that although accurate information about psychology services existed among a high percentage of the interviewees, only a small number of them could definitely define the role of psychology in their own personal affairs.

Results of the study indicate that the majority of the interviewees expressed a positive attitude towards psychology. This is expected result because of approximately half of the sample get a syllabus in psychology. The other have information about psychology from different sources (modern mass media). It is also expected that the majority of the interviewees agree that psychology is a science as a big percentage of them studied psychology. So the study results reflected the samples characteristics. The unexpected results are that about 60% of the interviewees said that psychology contradicts with their religious beliefs. These results arose some questions, which supposed to be a matter of discussion of the study, such as what are the religious beliefs of interviewees, what are the reasons and fields of contradiction of psychology with their religious beliefs? This matter of contradiction may be a result of misunderstanding the religion or psychology itself; reading literature, which do not have clear ideas, or dealing with opinions, which are contradictory.

9] The Willingness of Spouses to Seek Marriage and Family Counselling Services (Bowen and Richman, 1991)

The study was conducted upon a sample of 928 military couples (1956 spouses). Three clusters of variables were identified from a review of the help seeking literature and examined for their contribution to explain variations in the likelihood of husbands and wives seeking marriage and family counselling services for marital and family problems. The variables were demographic, program-related (designed to raise the awareness of couples of the importance of marriage and family counselling) and informal help-seeking orientation (designed to encourage couples to use family counselling). The results were analysed in terms of attitudes held by men (husbands) and women (wives).

Regarding the husbands, results indicated willingness to consult friends in times of personal and family need, was not significantly associated with variation in the

dependent variables. The lower the years of formal education for husbands, the more likely they were to seek marital and family counselling given a marital or family problem. Blacks were more likely to seek marital and family counselling than Whites. On the other hand, as predicted, husbands in the lower ranks were more likely to seek counselling services than those in the more senior ranks (junior enlisted, mid enlisted, senior enlisted, and officer). Husbands who were most likely to consult parents and other relatives were also most likely to use marriage and family counselling services given a marital or family problem.

Regarding wives it was found that those with lower the years of formal education were more likely to seek marital and family counselling given a marital or family problem. However, knowledge and prior program use by wives was associated with greater likelihood to seek marital and family counselling services in times of relational need. Wives who were very likely to contact parents and other relatives, given a major personal or family problem, were also more likely to use marital and family counselling services given a marital or family problem. These findings suggested that not only are husbands and wives somewhat reluctant to seek marital and family counselling services, given a marital or family problem, but also some are more reluctant than others to pursue these services as a resource in times of relational distress. For both husbands and wives, a strong and significant predictor of their potential use of counselling services was their knowledge and prior use of these services. Spouses who have knowledge of and who have previously used marital and family counselling services, are more likely than those with either no knowledge and no prior use of these services, to use them if the need arises in the future.

This study represents an important investigation of attitudes to marital and family counselling. It is significant that even many American couples living in a situation in which male and female counselling is readily available, results indicated that some interviewees were likely to use this service if they experienced relationship difficulty. As might be expected, those who had used counselling before, or who had a history of asking relatives for social support, were more likely to use counselling. An unusual findings was that counselling was more acceptable to men in lower ranks. These findings could be explained either by the fact that lower ranking men are suffering from more stress, or that higher-ranking service personnel fear the loss of status associated with seeking counselling. These findings need to be interpreted with caution. The life experiences

and environment of military personnel differs in many ways from that of the normal population. For example, female and male in counselling may be less readily available to the majority of citizens.

10] Intentions to Seek Marriage Counselling (Bringle and Byers, 1997)

This research examined intentions to seek marriage counselling considering the variables of a prior history of marriage counselling; attitudes towards marriage counselling; subjective norms, and internal locus of control. The study also took into account gender differences in addition to examining the descriptive level of specific problem areas for which an individual might seek marriage counselling. Sample included 222 married volunteers (92 female, 129 male, and one who neglected to indicate gender) who ranged in age from 18-59 ($M=32.2$, $SD=8.5$). The length of marriage ranged from one month to 36 years ($M=91.6$ months, $SD=96.7$). Respondents were recruited from a large freshman-level university class ($n=197$) and the metropolitan community ($n=25$). The student sample came from an urban, commuter campus at which 48% were part-time students, 60% held full or part-time jobs, and 75% were first generation college students.

The data collection tool used was the Marital Locus of Control Scale (MLOC) consisting of 44 items. This scale was selected because it specifically targets beliefs about marriage. The scale evaluates six major concerns : (a) sexual functioning and affective behaviour (b) communication (c) marital satisfaction (d) compatibility (e) pleasant and unpleasant experiences in marriage, and (f) children and child-rearing. The construct validity of the scale was supported by its prediction of marital satisfaction, intimacy, conflict, resolution behaviours, and problem-solving behaviours. Responses were obtained on a 7-point scale. A direct measure of attitude towards seeking marriage counselling for marital problems was obtained on 3 bi-polar semantic differential 7-point scales. Normative beliefs associated with seeking marriage counselling were assessed by measuring the respondent's perception of beliefs held by family, spouse, close friends, and co-workers concerning the respondent seeking marriage counselling. A composite index for subjective norms was obtained by multiplying each belief by its respective motivation to comply and then computing the mean of the four products. Respondents also indicated whether they had ever participated in marriage counselling. Forty-eight respondents indicated that they had participated in marital counselling and nine did not respond to the item. Results of the study were as follows:

- There was a significant relationship between previous history of counselling and interaction. Those who had previous counselling expressed a greater intent to seek counselling.
- Those with positive attitude towards marriage counselling and those with previous history of marriage counselling were predisposed towards seeking counselling in the future if any problem arose.
- About 83% of those who had had counselling indicated that they would seek counselling for marital problems in contrast to 27% of those who had not had counselling.
- There are two independent non-redundant impediments to getting recalcitrant first-time consumers to marriage counselling : attitudes and subjective norms. The beta weights also indicated that both were similar in importance.
- Females were more likely to seek marriage counselling and had more positive attitudes than the males. Males believed that they had control over marital outcomes and that effort and skill play a less significant role in determining marital outcomes than the females.
- There were five problems for which females were ambivalent and that males viewed as unlikely causes for seeking counselling (terminal illness, permanent disability, jealousy, sex and child rearing) which are somewhat puzzling.

The study revealed important results regarding the intentions to seek marriage counselling. It is clear that these intentions were greater for persons with a positive attitude towards marriage counselling. This is an expected finding because individuals who think positively about counselling, would definitely approve of seeking counselling help. The study also showed that those who had had experience with counselling, had a more positive attitude towards it. That is because perhaps they benefited from counselling. However, there is no information about sampling techniques and reliability and validity of the tool used. The study did not investigate the dynamics of how couples arrive at decisions to seek marriage counselling. The study is a correlational one. It does not allow inferences concerning causality.

11] Effects of the Degree of Religiosity on Attitudes towards Seeking Professional Counselling (Miller and Eells, 1998)

The study investigated Christians' attitudes toward professional counselling and how they are influenced by level of religiosity. Participants in the study were 463 undergraduate students from private Christian colleges. They were given a demographic questionnaire, an updated version of the Intrinsic-Extrinsic Revised Religious Orientation Scale (I/E-R), and the Attitudes toward Seeking Professional Help Scale (ATSPHS). Correlational analyses were used to determine the relationship between sub-scales of the I/E-R and the ATSPHS. Participants were then divided into high and low religiosity groups based on median-split scores on the intrinsic sub-scale of the I/E-R. A 2 by 2. Multivariate analysis of variance (MANOVA) was conducted using level of religiosity and gender as independent variables and the 4 sub-scales of the ATSPHS as the dependent variables. Significant religiosity and gender effects were found. The interaction effect was not significant. Ss with higher levels of religiosity expressed more interpersonal openness regarding their own problems and had higher levels of tolerance of stigma associated with psychological help. However, Ss with higher reported levels of religiosity were not more or less likely to recognise personal need for help or to have confidence in the efficacy of therapy.

This study indicates the importance of religion as a tool for self-counselling. The counsellor can use religion as an introductory tool to guide those who have problems on how to use their personal and environmental resources in the best ways to satisfy their needs. The study also attracts the attention of an agenda for investigating Christian marriage counselling. (Worthington, Jr. et al., 1993; pp. 13-23) mentioned that because the Christian view of marriage relies on marriage as covenant; it should investigate the use of techniques to change the "cognitive sets" of Christian couples regarding marriage. Many Christian couples conceive their marriages as contractual rather than covenantal. Religious counselling strengthens the covenant of the individual's personality which strengthens self-counselling.

12] An Analysis of the Relationships Between Homophobia, Dogmatism, and Counselling Attitudes Among New Orleans Baptist Theological Seminary Pastoral Psychotherapy Students (Cook, 1998)

The study analysed the relationships between homophobia, dogmatism, and counselling attitudes among New Orleans Baptist theological Seminary pastoral psychotherapy students with implications for seminary pastoral psychotherapy programs. Based upon previous research, the study was initiated with an understanding role of dogmatism in attitudes toward homosexuals, and of the role of dogmatism for the development of counselling attitudes. The relationship between homophobia and counselling attitudes was an cannot determine. The study was designed to investigate three hypotheses. In Hypothesis one, a statistically significant relationship was asserted between dogmatism and homophobia. A sample of forty-eight pastoral psychotherapy students was tested using Hudson and Rickett's index of Homophobia and Milton Rokeach's Moral Dogmatism Scale. The mean score on the IHP indicated the presence of low-grade homophobia. Scoring well below the means reported on other research samples, the sample was moderately non-dogmatic according to the mean MDS score. To determine the nature of the relationship, a simple regression analysis was implemented. The results of the analysis indicated the existence of a significant relationship between dogmatism and homophobia. The second hypothesis posited a statistically significant relationship between dogmatism and the counselling attitudes. The same sample was tested using E. H. Porter's Test of Counsellor Attitudes to determine the levels of the respective counselling attitudes. The order of dominance of the counselling attitudes was as follows: understanding (empathy), supportive, probing, interpretative, and evaluative. A multiple regression analysis was used to weigh the hypothesis. According to the results of the analysis, the relationship between dogmatism and the counselling attitudes was significant. In the third hypothesis a significant relationship was assumed between homophobia and the counselling attitudes for the same sample. Again a multiple regression analysis was used. The results of the analysis did not support the third hypothesis. The relationship between homophobia and the counselling attitudes was not significant.

From the evaluative perspective, this study is a significant to the topic and its aim. It investigated the relationship between homophobia, dogmatism and attitudes towards counselling. Results clearly clarified this relationship and directly verified the

study hypothesis. There was no justification as to the choice of the sample, its size and participants. Moreover, there was no information about the method of selection. This research is an example of an effort to improve the designated population's response towards those with adaptation problems. There is a need for continued research to implement a more discriminate design in developing a counselling oriented instrument for adaptation problems and the inclusion of a broader sample. With the inclusion of a more diversified sample, generalisations could be made regarding the larger population.

13] Investigating the influence of individualism-collectivism and Acculturation on Counsellor Preference and Attitudes toward Seeking Counselling Among Asian-Americans (Hom, 1998)

The study explored a number of the factors that have been identified by researchers as being related to the high/low utilisation rates of mental health services among Asian Americans. The value perspective of individualism-Collectivism (I-C), acculturation, and ethnicity were examined in relation to counsellor preferences and attitudes toward seeking counselling. Participants were 323 Asian-American college students (Japanese = 9, Chinese = 120, Korean = 60, Filipino = 54, Vietnamese = 80). Instrumentation included the 1994 individualism-Collectivism Scale, the Suinn-Lew Self Identity Acculturation Scale, counsellor preference items, and Attitudes toward Seeking Professional Psychological Help Scale (ATSPPH).

Three hypotheses were supported. First, more acculturated participants had a more positive attitude toward counselling on the ATSPPH Scale's total score and the sub-scales of stigma, need, and openness. Second, more acculturated students were more likely to express a preference for an Anglo-American counsellor over an Asian-American counsellor. Third, regardless of acculturation level or gender, participants preferred counsellors with similar values to themselves over all other counsellor characteristics. Other significant results that were not hypothesised emerged in this study. Women had a more positive attitude toward counselling (on the ATSPPH Scale's total score and sub-scales of need, openness, and confidence) than men. More vertically individualistic students had a less positive attitude toward counselling on the ATSPPH Scale's total score and sub-scales of stigma, need, and openness. The more horizontally collective students were, the more positive their overall attitudes toward counselling. The more vertically collective students were, the less open they were toward counselling. High-

acculturated and bicultural students were more horizontally collective than low-acculturated students. High-acculturated and bicultural students were more horizontally individualistic than low acculturated students, and high-acculturated more than bicultural students. Men were more vertically individualistic than women. Filipino-Americans were more acculturated than Chinese, Korean, and Vietnamese-Americans; Filipino-Americans were more horizontally collective than Chinese, Korean, and Vietnamese-Americans. These results reflect the preference of seeking psychological help is influenced by gender differences and cultural background of the client.

This is a cross-cultural study explaining the relationship between the rate of utilization of mental health services and personality dimensions. The study considered the effects of cultural factors on the attitudes towards counselling. It shows some interesting results that more acculturated interviews reflect a more positive attitude towards counselling in comparison with the less acculturated interviews. It also indicates that the client prefers a counsellor who shares common values. It is worth mentioning that counselling is a communication process. When the common frame of reference between sender and receiver is large, they will communicate effectively, and vice versa. Frame of reference includes values, beliefs, information, habits and traditions, etc. When these aspects are similar between the counsellor and the client, the probability of counselling effectiveness will be increased, therefore creating and strengthening the positive attitudes towards counselling.

The drawback of the study is the sample. The Chinese group is 120 participants, while the Japanese group is only 9 participants. The numbers of the other three groups range between 54 and 80 participants. There are big differences between the numbers of participants of each group. These big differences may result in misleading findings. In addition to this, it was not clear if the sample was randomly selected or not.

14] The Under-use of Psychological Services by Israeli Arabs: An Examination of the Roles of Negative Attitudes and the Use of Alternative Sources (Sayava, 1998)

The study investigated the under-use of professional psychological services by the Arabs of Jaffa, a mixed Arab-Jewish section of Tel Aviv. Specifically, this study examined 2 possible reasons why Jaffa's Arab do not seek professional help for their family and personal problems: (1) the possibility that the under-use of professional

services is associated with both negative attitudes towards psychological help-seeking, and (2) the availability of alternative sources of assistance in the community. 242 Arab female residents of Jaffa were interviewed, 20 of whom were currently using the Jaffa Marital and Family Counselling Service. The study used a specially designed questionnaire. Findings showed that neither negative attitudes nor positive attitudes towards seeking help through culturally approved channels account for the under-use of professional help by Jaffa's Arabs. The majority of Ss favoured dealing with family problems within the nuclear family itself. Results showed a substantial discrepancy between Ss' attitudes and actual help seeking behaviour. That is, the percentage of Ss that actually used psychotherapeutic services was much lower than the percentage expressing a positive attitude toward seeking help. Other reasons for the under-utilisation of services, where, for culture factors, there are many thoughts that assert that psychological problems will disappear without a specialised psychological service, and there was no need to go to counsellors or therapists.

This is an important study because it was conducted on interviewees living in a conflict area who were subjected to stress and psychological disorders and needed psychological help. The study sample consisted of only females and it is worth noting that 91.7% of them did not receive any counselling. The study compared the two groups – those that received counselling (8.3%) and those that did not, without considering the big difference in the size of the two groups. The demographic characteristic of the sample was also not considered. The study indicated that the interviewees who received psychological assistance, expressed a less positive attitude towards counselling than the interviewees of the other group. There is a contradiction in the interpretation of the study. It mentions that the interviewees' attitudes (negative/positive) are not an indicator of the under-use of professional help, and at the same time it states that there are cultural factors which do underly the under-utilization of professional psychological help. These cultural factors demonstrates the attitudes counselling and the counselors.

15] Self-Concealment, Avoidance and Psychological Services and Perceived Likelihood of Seeking Professional Help (Capeda and Antonio, 1998)

The study aimed to investigate self-concealment, avoidance and psychological services and the perceived likelihood of seeking professional help. The sample consists of undergraduate students (N=732), who completed questionnaires about their perceived

likelihood of seeking professional psychological help, attitudes toward psychotherapy, fears of psychotherapy, psychological distress, social support, and self-concealment. Results showed that self-concealment (a person's tendency to keep intimate information secret) was positively associated with self-reported distress and avoidance of needed psychological treatment. Although low social support was associated with greater perceived likelihood of seeking help, this effect was cancelled at high levels of self-concealment. Specific types of distress selectively predicted perceived likelihood of seeking help as a function of the type of problems for which help would have been sought. Overall, the data contradicted previous findings and conclusions that suggested high self-concealers were more inclined than low self-concealers to seek psychological services.

The strength of this study is using an accurate tool which concentrated directly on data that is significant to the study aim and topic. The study was conducted on a relatively large sample. There was no mention regarding its randomness or method of selection. The study relayed some expected significant results. Self-concealment was relatively highly correlated with self-reported distress and avoidance of psychological treatment. It is worth mentioning that self-expression about stress is a part of self-concealment behaviour in general. Some people were under-stressed and suffering from disorders which were not discussed with anyone and preferred to keep it secret. Such people will not seek psychological help as this will cause them to discuss what they consider as secret. On the other hand the results of this study attracted the attention that seeking psychological help maybe correlated to personality traits. These personality traits affects the individual's attitudes towards psychological services and life in general.

16] Counsellor Ethnicity and African-American Socialisation Experiences, Self-efficacy Beliefs and Expectation for Counselling and Likelihood of Seeking Counsel Services. (Matthews, 1998)

The purpose of the study was to examine relationships between racial socialisation, socialisation to counselling, self-efficacy beliefs, outcome expectations, and likelihood of seeking counselling among African Americans. Self-efficacy, outcome expectations, and likelihood of seeking counselling were assessed for three counsellor ethnicity conditions: (1) unspecified ethnicity, (2) European American, and (3) African American. It was hypothesised that racial socialisation would be inversely related to self

efficacy, outcome expectations, and likelihood of seeking counselling in both the unspecified and European American conditions; it was further hypothesised that racial socialisation would be positively related to these variables in the African American condition. It was hypothesised that for all three conditions, (1) socialisation to counselling would be positively related to self efficacy, outcome expectations, and likelihood of seeking counselling; (2) self efficacy would be positively related to outcome expectations; and 3) self efficacy and outcome expectations would be positively related to likelihood of seeking counselling. Ninety one Black students completed modified versions of the Teenager Experiences of Racial Socialisation Scale, the Help-Seeking attitudes Scale, the Self Efficacy for Client Behaviour Scale, and the Outcome Scale of the Expectations about Counselling questionnaire, as well as a measure for likelihood of seeking counselling. Preliminary path analyses resulted in the elimination of six non-significant paths: paths from socialisation to counselling to outcome expectations and likelihood of seeking counselling services in the African American condition; paths from racial socialisation to self efficacy and likelihood of seeking counselling services, as well as the path from socialisation to counselling to likelihood of seeking counselling services, in the European American condition; and the path from socialisation to counselling to outcome expectations in the unspecified ethnicity condition. Results of the analyses using the reduced model supported most of the hypothesised relationships. However, unexpected findings revealed a negative relationship between racial socialisation and outcome expectations in the African American condition, and a positive relationship between racial socialisation and self-efficacy in the unspecified ethnicity condition.

This study depends on an in-depth data processing method. It used path analysis as a statistical technique depending on Beta coefficients to estimate the causal effects in the variable. On the other hand, there was no explanation for the theoretical framework on which the study hypotheses (the three stated above) was based. The study was conducted on a relatively small sample without showing its randomness or method selection.

- 17] **Acculturation as a Predictor of Attitudes toward Seeking Professional Psychological Help in the Hmong Community (Fang, 1999)**

The study examined the relationship between demographic variables and levels of acculturation in predicting Hmong refugees, attitudes toward seeking professional psychological help for psychological difficulties. One hundred and twenty-six adult Hmong refugees from five communities in California participated in this study. The Hmong people were recent refugees from Laos who have experienced difficulties acculturating. These people experienced great emotional stress resulting from geographical dislocations and were in Southeast Asia. Two instruments were used in this investigation. The Acculturation Measure Scale was used to measure for levels of acculturation. This instrument classified participants into four modes of adaptation: assimilation (Americanised), integration (bicultural), separation (traditional), and marginalisation (alienated). It was predicted that acculturation status would be associated with help-seeking behaviour derived from the attitudes toward Seeking Professional Psychological Help Scale. About 92% of the respondents reported that they were bicultural, culturally integrated. A one-way analysis of variance indicated those years of education in the United States was an important predictor of ATSPPHS scores. English proficiency and education obtained in the U.S. were significantly associated with attitudes toward seeking professional Psychological help. Individuals who completed the Hmong version of the survey tended to express more Positive attitudes toward seeking professional Psychological help compared to participants who completed the English version. Participants who chose the Hmong version of the survey tended to be older and less literate in English and Hmong languages than those who chose the English version.

From the assessment perspective the study revealed significant results regarding the issue that the attitude towards seeking psychological help is affected by cultural background. The study reflects the importance of acculturating the minorities and refugees to be able to adapt with the new society. It also attracts attention to moral commitment and social responsibilities towards refugees, who are in need of overall assistance, including mental health services.

Delivery of mental health services to refugees may consider their levels of acculturation and their educational background. Refugees could benefit from mental health services by learning about the Western mental health care system and knowledge about psychiatric treatment. Psycho-educational programs about mental illness can be beneficial for such refugees who are not familiar with psychological disorders. Such

programs would also educate the refugees about Western culture and general help-seeking behaviour.

These are the most relevant studies related to attitudes towards psychology and counselling. It is obvious that there were no Arabic studies prior to the year 1967. After more than twenty years a study was published in 1989. There are no studies on attitudes towards family and marriage counselling in Qatar Society or in any other Arab Gulf States, except for the study of public image of psychology in Omani society.

2.5 Previous Studies : An Overall Critical Overview

In discussing the previous studies relating to attitudes towards counselling, each study's drawback and advantages have been stated. To clarify the picture, there are several points that need to be addressed. Clarifying these points requires that the following questions be answered : what are the images/ideas of counselling held by people in Arab countries ?; to what extent, and in what ways, do these attitudes differ from people in non-Arab countries ?; what factors (age, education, gender, place of residence, etc.) influence attitudes ?; are attitudes to psychology equivalent to attitudes to counselling ?; have attitudes (in Arab & non-Arab countries) changed over time, as counselling has become more widely available ?; what are the methodological issues associated with this body of research ?, and what can we learn from these studies and how best to study attitudes to counselling ?

The Arab studies were conducted on either the public or the students. The results indicated that the students in general and the students of psychology in particular have a positive image and ideas about psychology and its application. For example, Abo Hatab et al (1989) showed that 90% of the interviewees responses included elements reflecting the accurate conception of psychology and 67% indicated an agreement of correct understanding of psychology.

The positive attitude towards psychology and counselling was also clarified through studies by Desouqi & Mofti (1988); Abdullah (1992), and Al-Deeb (1997). This does not mean that the students attitudes towards psychology and counselling are *always* positive. Abou Abah (1994), showed that only 7% of the students expressed unconditioned aptitude to seek professional help, while 60% expressed conditioned aptitude to seek professional help if they faced problems. The same study also indicated that there are reasons for not preferring counselling such as seeing a counselor would hurt

one's reputation; lacking knowledge of professional's role; the client's avoidance to answer various questions raised by the counselor; a belief that psychology is based on the western culture, and that psychology and counselling are new fields.

The Arab studies conducted on public samples indicated contradictory results. There is a rarity of the right knowledge about psychology. It also showed some distorted ideas and attitudes regarding psychology. Swaif (1967) showed that about 60% of the sample believed that psychology is related to the emotional side of the human beings, while 21% visualized psychology as non-scientific, and 19% did not possess any knowledge about psychology. Dealing with sources of information about psychology is rare.

According to Sayyed & Khaleefa (1995), 90% of low educated and 59% of the high educated did not read anything about psychology. Naturally, there are other sources of knowledge and in general the Arab studies showed that there is a shortage and distortion of knowledge about psychology. They also stated that features of the public images of psychology were not clear and intermingled with old, outdated ones; i.e., not representing modern psychology. There were some obscurities and vagueness in their conception of the psychological services. For example, the interviewees were confused between counselling and religious guidance, and were not aware that the psychological services covered the various fields of crime, industry, education, politics, economy, etc. Some of the individuals thought that counselling is only for mental illness.

Images and ideas of counselling held by people in non-Arab countries are relatively better in comparison with the Arabs. Guest (1948) showed that two-thirds of the sample expressed that their sources of information created a positive impression about psychologists, 84.1% of the responses were in favour of suggesting to others to visit psychologists for clinical purposes. Wood et al (1986) showed that 91.53% of the interviewees held a positive attitude (to some extent) towards psychology. Some foreign studies showed a high percentage of aptitude to reach for professional help & Rosenblatt & Mayer, 1972). According to Weber & Geller (1972), 62% of the student sample indicated that they could possibly use individual therapy in times of distress. In spite of these positive images and ideas about psychology and counselling, there is a negative side too. Guest (1948) showed that one-third of the respondents would prefer their offspring to avoid psychology as a vocation. According to Webb & Speer (1985), the psychologists came at the last rank regarding the interviewees' positive attitude, while the counsellors

came second, and the physicians achieved the first rank. In yet another study, Wood et al (1986) found that about 60% of the sample believed that psychology was not consistent with their religious beliefs.

Regarding variables or factors influencing attitudes towards psychology and counselling, it was noted that the majority of Arab studies considered several variables such as age, gender, place of residence, education, and nationality. Swaif (1967) and Abo Abah (1994) were the two studies that did not consider such variables. Abo Abah (1996) considered the mental health variable (normal or abnormal). The obvious results was that the females had a more positive attitude towards psychology in comparison with males (Desouqi & Mofti, 1988; Abo Hatab et al, 1989, and Abdullah, 1992). The highly educated individuals possessed more knowledge and positive ideas about psychology (Sayyed and Khaleefa, 1995). According to Abo Abah (1996), the students who lived in the west of Saudi Arabia were more expressive of positive attitudes towards psychology in comparison with those hailing from the central area. The foreign literature considered a lot of variables such as gender, age, social/economic status, education, race, religion, specialization, life stress, social relation, occupation, religion, financial support as well as previous history of help seeking behaviour and personality variables. There are some studies that did not consider such variables (Webb and Speer, 1985; Wood et al, 1986; Sayava, 1998 and Evans, 1998). Some studies asserted gender differences regarding the attitudes towards psychology. For example, Bringle & Byers (1997) showed that females are more likely to seek psychological help in comparison with males and those who had previous experience with psychological help are more likely to use it in comparison with those without experience.

From the topic of the previous studies, it is clear that it handled ideas, images, attitudes seeking help and psychological services including counselling. No doubt that counselling in general, including marriage and family counselling, is one of the applications of psychology. At the same time, marriage and family counselling is a form of psychological help and the attitudes towards it affect the attitudes towards psychology and psychologists. If the individual has a negative attitude towards psychology or help-seeking behaviour, it is expected that he/she will develop a negative attitude towards counselling. In the frame of the topics handled by Arab studies, there are none on marriage and family counselling. The majority of them deal with attitudes and images about psychology. There are only two studies about counselling in general (Abo Abah,

1994 and Al-Deeb, 1997). There are ten foreign studies dealing with counselling, therapy and psychological services in general. There are three studies on psychology and psychologists and another three studies about help-seeking behaviour. There are only two studies related to attitudes towards marriage and family counselling (Bowen & Richman, 1991) and (Bringle & Byers, 1992). This indicates that there is an obvious rarity and shortage of studies on attitudes towards marriage and family counselling in particular. This rarity and shortage resulted in the absence of accumulative results which enabled the academicians to give an accurate judgment on the change of attitudes towards counselling and psychology over time. There is another reason for this which is the absence of longitudinal and developmental studies. The previous studies whether Arab or foreign were conducted in different circumstances, on different samples using different tools. It is difficult to make judgment about the change of attitudes towards psychology and counselling. For example, in the study by Swaif (1967), 53% of the sample did not read anything about psychology. 28 years later a study conducted by Sayyed and Khaleefa (1995) showed that 90% of low education interviewees and 59% of the high education interviewees did not read anything about psychology (the mean percentage is 74.5). It is difficult to say that the percentage of those who did not read anything about psychology was 53 in 1967 and 74.5 in 1995. Each percentage was obtained from two different studies regarding sample, tools and circumstances.

The other important point related to the previous researches about attitudes towards counselling is the methodological issues. The first issue is the sample selection. Some Arab studies were not conducted on random samples (Desouqi & Mofti, 1989; Abo Hatab, 1989; Abo Abah, 1994; Sayyed & Khaleefa, 1995). Other studies did not include sufficient information about the sample selection (Swaif, 1967; Abdullah, 1992; Abo Abah, 1996; Al-Deeb, 1997). The majority of Arab studies were conducted on students except for two studies which were conducted on epidemiological samples. Regarding the foreign studies, sufficient information was not available about the sampling method and if the sample was randomly selected or not except for the studies by Farber & Geller (1977) and Veroff (1981). Several foreign studies were conducted on students however, there are some studies which used epidemiological samples (Guest, 1948; Veroff, 1981; Webb & Speer, 1985; Wood et al, 1986; Bringle & Byers, 1997; Fang, 1999). There are some studies conducted on only females (Rosenblatt & Mayer, 1972; Sayava, 1998). Nader et al (1985) used a children's sample in their study and Bowen & Richman (1992) used a

sample of military personnel. The samples may have agreed with their respective study's objective. But it is difficult to generalize the results obtained from non-randomly selected sample. Naturally, some difficulties are faced when selecting a full random sample particularly if the population is large. Bryman & Cramer (2000, p. 100) stated that it is rare that perfectly representative samples can be created, however the chances of forming a representative sample can be considerably enhanced by probability sampling. The probability can be effectively achieved if there is a sampling frame which includes all the names of the participants such as lists of names of students of a certain school. But the probability is difficult to be achieved in the case of a large population such as any society as a whole (British society, Qatari society, etc.). However, in such circumstances there are some sampling techniques which could be used to select random samples, but it is not effective in comparison with the case of samples from schools or classes. On the other hand, as mentioned earlier there are a lot of Arab and foreign studies conducted on students. But it is difficult to generalize the results.

The second methodological issue concerns the efficiency of the tools used particularly the reliability and validity. In Arab studies there are only two studies which used reliable and valid tools (Sayyed & Khaleefa, 1995; Al-Deeb, 1997). There is a study which was first used to collect the data and then the reliability and validity of the instrument was conducted (Abo Abah, 1996). The same drawback was found in foreign studies. In the studies conducted by Goodman et al (1984) and Nadler et al (1985) there is information about validity and reliability of the tools used. On contrary, some foreign studies used formerly valid and reliable instruments. However, neither did they include information about its validity or reliability nor conduct the validity or reliability to reconfirm its efficiency. Some foreign studies used specially designed tools without introducing information about its validity and reliability. The accuracy of the results depends on several factors among which the efficiency of the used tools takes first place. Validity, in its general meaning, indicates that the tool actually measures what it is intended to measure. Reliability, generally, means that the tools give the same results if it is applied more than one time under similar circumstances (Habeab, 1996, pp. 291-332). There are many methods to reliability and validity as they are essential concepts in constructing tests and scales (Bryman & Cramer, 2000, pp. 64-68).

Regarding the tools also used in previous researches, they did not include in-depth dimensions which could help in obtaining comprehensive results on the basic elements of

the attitudes towards psychology and/or counselling. Additionally, the few studies related to attitudes towards marriage and family counselling did not deal with the topic in the complete frame. Counselling process includes counselor, client, time, types of problems, etc. It is difficult to provide a clear idea about attitudes towards counselling without considering at least the dimensions constituting the basic elements of the counselling process and its circumstances.

This critical review of the previous researches is significant to the current study which investigates the attitudes of Qatari citizens towards marriage and family counselling. No doubt that the previous literatures helped to develop the current study on each topic and project. The current study benefited from the strengths and drawbacks of the previous research. The current study will consider the topics and methodological issues of the most significant previous researches especially related to the randomness in selecting the sample, the efficiency (reliability and validity) of the tool used, the dimensions of the attitudes towards marriage and family counselling and the variables which affect these attitudes.

2.6 Summary

This chapter highlighted the major elements relating to marriage and family counselling theories and practices. It has been shown that marriage counselling is necessary to meet the peoples' needs in the modern complicated societies. But this does not mean that counselling is a magic solution for every marital problem. It is a useful tool to deal in a right manner with marital and family problems. Its effectiveness depends on the aptitude of clients, the cleverness of the counsellor and the environmental conditions. Marriage counselling offers pre-marital, during marriage life, and after marriage termination services. Pre-marital counselling services are offered to those who are about to get married or who are thinking of getting married. Such services focus on supplying individuals with necessary information to achieve a successful and harmonious married life. Pre-marital counselling services also aim at assisting clients in choosing a suitable life partner. Counselling services during married life aims mainly at achieving harmony, reconciliation, and adaptation between the spouses. Counselling services strive to help the married couple to overcome conflicts and differences that may exist in daily life. These services also aspire to facilitate socialisation, family communication and interaction. When either divorce or widowhood terminates marriages, then marriage

counselling offers services to enable divorcees and widowers to adopt with their circumstances. There are many counselling strategies to achieve this aim, such as: checking meanings of self-destruction, maximising resources and developing alternatives to overcome the impacts of the destroyed marital relationship.

Family counselling means administration of counselling for the family as a social unit, to help its members to satisfy their needs through behaviours based on responsibility, reality and right values, to achieve a positive interaction inside the family. With the development of psychology and counselling, family counselling become evident. Socio-economic changes increased the needs for family counselling. Industrialisation and informational revolution provided the family with a better life, valuable educational opportunities, health care and means of entertainment. In spite of these favourable opportunities there were many challenges among which: vanishing of family's role in socialisation, increasing the gap between generation of parents and children, emergence of economic pressures and materialistic tendency. These factors negatively reflected on the family socially, psychologically and economically.

Family counselling was supposed to respond to those alterations and their negative impacts on the family. Such negative impacts varied from weakness of interaction, simple conflicts, violence and splitting of family members either by separation or by divorce. Family counselling met these obstacles by preventive, therapeutic and developmental services.

The benefits and effectiveness of marriage and family counselling is dependent on what image and attitudes the public has towards it. Social marketing benefited from psychology that attitude is a directed factor to the actions. Therefore, the progress in services of marriage and family counselling will be effected by the clients' attitudes towards it. In spite of the importance of attitudes towards marriage and family counselling and its significance to the psychological services as a whole, the previous studies did not adequately investigate this area. The following chart summarizes the main elements of Arabic studies relating to the attitudes towards counselling:

ARAB STUDIES

#	Authors	Subjects	N	Tools	Key Findings
1	Swaif, 1967	Random Sample Egypt	N=530 M&F	Open interview	This study revealed a limited awareness of psychological knowledge and applications in an Egyptian sample, with a significant minority (21%) being markedly informed or confused about the nature of psychology. It is of interest that Sigmund Freud was the only psychologist to be generally recognised by this group.
2	Desouqi & Mofti, 1988	University students Egypt	N=200 M&F	Specially designed scale	The study findings revealed a positive attitude of the students toward studying psychology, despite the apparent difference between the motives of males and females. With reference to parents' level of education and profession, as well as the students' gender and age, it was found that females had a more positive attitude than males, which increased among older males and those parents with a higher level of education.
3	Abo Hatab et al, 1989	University students Oman	N=230 M&F	Specially designed scale	There is a positive attitude about psychology. The interviewees mean score was 131.15 which equals 79.5% of the total score which is 165. The male interviewees mean score is 126.72 while females mean score is 136.13. Differences between two genders are statistically significant ($p < .001$). However, females have a more positive attitude towards psychology in comparison with the males. The study interpreted these results that psychology in the Arab world is one of the specialized arts which attracts the attention of females more than males.
4	Abdulla, 1992	University students Egypt	N=377 M&F	Scale of attitudes towards psychology	The study findings revealed that there is a positive attitude of both male and female students toward studying psychology. The two groups passed the neutrality point on the scale, in spite of significant differences between the two groups. The study concluded that females' attitudes were more positive than those of males. Females showed more acceptance of studying psychology and faith in its benefits, use and significance for human beings.
5	Abo-Abah, 1994	University students Saudi Arabia	N=29 Counselling & therapy professionals N=150	Two specially designed scales	The main reasons for non-preference of counselling in this sample of Saudi Arabian students were: seeing a counsellor would hurt one's reputation within the community; the lack of knowledge about the

			University students		professional's role; the client's avoidance to answer the various questions raised by the professional; psychology was based on western culture and that psychology and counselling were rather new fields in Saudi Arabia.
6	Sayyed & Khaleefa 1995	Various occupational groups (students, workers, civil servants, etc) Egypt	N=1246 M&F	Questionnaire with open and close-ended questions	Features of the public images of psychology were not clear and intermingled with old, outdated ones; i.e., not representative of modern psychology. There were some obscurities and vagueness in their conception of the psychological services. the interviewees were confused between counselling and religious guidance, and were not aware that the psychological services covered the various fields of crime, industry, education, politics, economy, etc. Some of the individuals thought that counselling is only for mental illness.
7	Abo Abah, 1996	University students Saudi Arabia	N=198 Ss without psychological problems N=33 Ss Diagnosed as neurotic and receiving counselling	Specially designed scale	Attitudes towards psychology were positive without significant differences between those who have psychological problems and those without. Students differed regarding the strength of the positive attitude toward psychology according to academic specialisation. Students of social studies were more expressive of a positive attitude, followed by those of Arabic language, with students of Islamic Religion expressing the most negative attitude. The two sample groups also differed concerning the strength of positive attitude towards psychology according to geographical locations.
8	Al-Deeb, 1997	Omani & Egyptian students	N=176 Males	Specially designed scale	Approximately three-quarters of the sample reflected a positive attitude towards educational counselling; 85.2% of the Egyptian sample reflected a positive attitude while it decreased to 67.8% o the Omani sample. There is a positive correlation between attitude towards psychology and level of academic achievement ($r = .21$; $p = .01$). There are no statistical differences between pure science students and Art students regarding attitudes towards educational counselling, and this result is similar for the variable of nationality (Omani/ Egyptian).

Arabic studies that investigated attitudes towards psychology included psychological services and those responsible for them. Results of these studies showed contradictions in their findings. Where some of the findings exhibited the existence of positive attitudes, others indicated negative ones. The positive image of psychology and psychological services was apparent for students who chose this science as their future profession, while others revealed only a limited positive image. Some findings revealed a limited range of information about psychology and those working in the field at public places, in addition to a distorted unrealistic image about the people working in psychological services.

Some studies revealed that, the existence of negative conceptions of psychology are the principal factor for the weak interest in psychological services, particularly when alternative services are available. One of these alternatives is resorting to non-specialised people in counselling. Despite this fact, some individuals are ready to seek help from counselling experts when they face problems, but they prefer privacy because they are ashamed and embarrassed if other people knew they seek specialised psychological assistance. Some findings revealed the existence of some sort of professional dissatisfaction expressed by those responsible for psychological services; not only because a few people seek their assistance, but also because they noticed negative conceptions towards them and their services among the people. However, some studies conducted in the Arab society revealed that the study of psychology have positive attitudes toward this science.

Regarding foreign studies, the following chart summarized its main elements :

FOREIGN STUDIES

#	Authors	Subject	N	Tools	Key Findings
1	Guest, 1948	Students	N=311	Specially designed questionnaire	Psychology is not regarded as a particularly desirable occupation; almost one-third of the respondents would prefer their offspring to avoid the pursuit of psychology as a vocation.
2	Rosenblatt & Mayer, 1972	Mothers	N=5600	Specially designed questionnaire	The women were more satisfied with professional helpers than with informal helpers. 54% of the sample asserted that seeking help from professional helpers while 52% sought help from informal helpers. The helping circles of the white women are more professional : 61% of the whites have professional helpers as compared with 45% black women. With regards to the variable of education and race, the study showed that there was a marked tendency for the women with low educational level to be the most satisfied with the help they received from both, informal and professional helpers.
3	Farber & Geller, 1977	Students	N=200	Specially designed questionnaire and three indices	The students' choice of majors significantly affected participation in psychotherapeutic services as well as their attitudes toward using psychotherapy during times of distress. Social science majors actually used psychotherapeutic services more frequently and indicated more favorable attitudes toward the future consideration of psychotherapy to relieve distress.
4	Veroff, 1981	National s	N=2264	Specially designed questionnaire	26% women and 14% men feared that they would have a nervous breakdown; 34% men and 48% women felt that problems were too hard to handle and 88% men and 78% women felt that they could run their own life. The differences between these percentages according to the gender variable are significant. Results indicate that women acknowledge feelings of demoralization at a considerably greater rate than do men. Both men and women who had ever felt they might have a nervous breakdown were significantly more likely to seek help than those who had not.
5	Goodman et al., 1984	Students	N=100	LEC & NSI, socio-demographic data sheet	Results indicated that men and women did not differ on any of their scores and their results were combined for all the ensuing analyses. Counselors seekers were found

					to report significantly lower GPA, and less material aid, physical assistance, guidance, feedback, and positive social participation, more negative effect of stressful events, fewer positive events, more positive effect of stressful events, and less family closeness. Differences were found between the two groups in that counselling seekers had more family history of seeking counselling.
6	Nadler et al., 1985 (R1)	Students	N=50	Rosenberg Feelings of inadequacy Scale	Commitment to the norms of reciprocity in helping relationships is moderated by a person's self-esteem. Self-esteem and scores for commitment to reciprocity are significantly related.
	Nadler et al., 1985 (R2)	Israeli boys and girls	N=40	Coopersmith Self-Esteem inventory	Results indicated that the performance of high self-esteem children on the experimental task was not significantly different from the performance of low self-esteem children. The self-esteem main effect indicates that high self-esteem individuals (means are 5.25 and 6.85 respectively).
7	Webb & Speer, 1985	University students & parents USA	The content of essays, not the number of participants	Writing essays describing their views	It was found that psychiatrists and psychologists were characterised by lenience and dealing with abnormal phenomena, while counsellors and teachers dealt with normal phenomena, although they also characterised by lenience. The most positive and desirable attitudes were towards physicians, followed by counsellors then physicists and psychiatrists followed directly by psychology specialists.
8	Wood et al, 1986	Random sample USA	N=201 M&F	Coded interview (26 questions)	Positive attitudes toward psychology existed among this sample of individuals. However, there were also contradictions in their responses. It was also found that although accurate information about psychology services existed among a big percentage of the interviewees, only a small number of them could definitely define the role of psychology in their own personal affairs.
9	Bowen & Richman, 1991	Military couples	N=1956 Spouses	Help-Seeking questionnaire	Not only are husbands and wives somewhat reluctant to seek marital and family counselling services, given a marital or family problem, but also some are more reluctant than others to pursue these services as a resource in times of relational distress. For both husbands and wives, a strong and significant predictor of their potential use of counselling

					services was their knowledge and prior use of these services.
10	Bringle & Byers, 1997	Students	N=222	Marital Locus of Control Scale (MLOC)	<p>There was a significant relationship between previous history of counselling and interaction. Those who had previous counselling expressed a great intent to seek counselling.</p> <p>Those with positive attitude towards marriage counselling and those with previous history of marriage counselling were predisposed towards seeking counselling in the future if any problem arose.</p> <p>About 83% of those who had had counselling indicated that they would seek counselling for marital problems in contrast to 27% of those who had not had counselling.</p>
11	Miller & Eells, 1998	Students	N=463	A demographic questionnaire, intrinsic-Extrinsic Revised Religious Orientation Scale (I/E-R), and the Attitudes toward Seeking Professional Help Scale (ATSPHS).	<p>Significant religiosity and gender effects were found. The interaction effect was not significant. Ss with higher levels of religiosity expressed more interpersonal openness regarding their own problems and had higher levels of tolerance of stigma associated with psychological help. However, Ss with higher reported levels of religiosity were not more or less likely to recognise personal need for help or to have confidence in the efficacy of therapy.</p>
12	Cook, 1998	Students	N=48	Hudson and Rickett's index of Homophobia and Milton Rokeach's Moral Dogmatism Scale and E. H. Porter's Test of Counsellor Attitudes	<p>The relationship between homophobia and the counselling attitudes was not significant and the relationship between dogmatism and the counselling attitudes was significant.</p> <p>The order of dominance of the counselling attitudes was as follows: understanding (empathy), supportive, probing, interpretative, and evaluative.</p>
13	Hom, 1998	College students	N=323 M&F	Individualism-Collectivism Scale; Suinn-Lew Self-Identity Acculturation	<p>Three of the eight hypotheses were supported. First, more acculturated participants had a more positive attitude toward counselling on the ATSPPH Scale's total score and the sub-scales of stigma, need, and openness. Second,</p>

				Scale; ATSPPH Scale	more acculturated students were more likely to express a preference for an Anglo-American counsellor over an Asian-American counsellor. Third, regardless of acculturation level or gender, participants preferred counsellors with similar values to themselves over all other counsellor characteristics. Other significant results that were not hypothesised emerged in this study. Overall, the results reflect the preference of seeking psychological help is influenced by gender differences and cultural background of the client.
14	Sayava, 1998	Residents of Jaffa Israel	N=242 Female	Professional psychological help services questionnaire	Findings showed that neither negative attitudes nor positive attitudes towards seeking help through culturally approved channels account for the under-use of professional help by Jaffa's Arabs. The majority of Ss favoured dealing with family problems within the nuclear family itself. Results showed a substantial discrepancy between Ss' attitudes and actual help seeking behaviour.
15	Capeda & Antonio, 1998	Undergraduate students	N=732	Specially designed questionnaires	The data contradicted previous findings and conclusions that suggested high self-concealers were more inclined than low self-concealers to seek psychological services.
16	Matthews, 1998	Residents African/American/European	N=91	Teenager Experiences of Racial Socialization Scale; the Help-Seeking Attitudes Scale; the Self-Efficacy For Client Behaviour Scale; the Outcome Scale of the Expectations About Counselling Questionnaire	Results of the analyses supported most of the hypothesised relationships. However, unexpected findings revealed a negative relationship between racial socialisation and outcome expectations in the African American condition, and a positive relationship between racial socialisation and self-efficacy in the unspecified ethnicity condition.
17	Fang, 1999	Hmong (Laos) Refugees USA	N=126	The Acculturation Measure Scale	English proficiency and education obtained in the U.S. were significantly associated with attitudes toward seeking professional psychological help. Individuals who completed the Hmong version of the survey tended to express

					more positive attitudes toward seeking professional psychological help compared to participants who completed the English version.
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Foreign studies revealed that attitudes toward psychological services and their professionals had improved and changed for the better. During and before the fifties, attitudes were characterised by a negative nature, but in the eighties, studies revealed positive attitudes. According to a study performed by (Webb and Speer, 1985) as mentioned earlier, the sample individuals believed that psychiatrists and psychology specialists are characterised by leniency in dealing with other people’s sufferings. Moreover, counsellors came in the second order for positive attitude toward them.

Although some people believed that psychology contradicted their religious beliefs, a majority of the interviewees expressed positive attitudes toward psychology. Moreover, a majority expressed positive attitudes toward professionals responsible for psychological services. (Wood, et al., 1986).

Some foreign studies dealt with the factors affecting spouses’ readiness to resort to counselling for tackling problems facing them in their marital and family life (Bowen and Richman, 1991). Whatever the factors, readiness was present one-way or the other, expressing other attitudes toward marriage and family counselling.

Studies concerned with marriage counselling, either Arabic or Non-Arabic made available findings and ideas resulting from organised scientific efforts that can lead to developing studies fit for the social and cultural state of affairs in different societies. Other literatures, or previous studies, asserted the importance of marriage and family counselling, but if we knew that not a single scientific study tackled the attitude toward marriage and family counselling in any Arab society, we would realise the shortage of scientific knowledge concerning this topic. The current study described in the following chapters is an attempt to address this shortage, under the title of “The attitude towards marriage and family counselling in Qatar society”.

CHAPTER THREE

MARRIAGE AND FAMILY CONDITION IN QATARI SOCIETY : THE NEED FOR COUNSELLING

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THE NEED FOR COUNSELLING

Introduction

The aim of this chapter is to highlight the relevant aspects of the Qatari society, which are significant to marriage and family conditions. With the discovery of oil at the end of the 40's, major social and economic changes occurred over the years in Qatar. There was a relative change in the social status of women. Although this has resulted in a desirable quality of life and worthy opportunities for women, there have been undesirable consequences in the family situations, causing an overall disruption in family interactions whereby a high rate of divorces was seen. This chapter is an attempt to clarify marriage and family in the Qatari society through three sections: sources of social changes in Qatari society and its reflection on the family, current family status in the Qatar society, and the need for counselling in Qatar society which highlight the counselling practices.

3.1 Section One: Sources of Social Changes in Qatari Society and its Reflection on the Family

This section presents a general description of the Qatari society, sources of social change, and its reflection on the Qatari family.

3.1.1 Qatar in Brief

Qatar's religion is Islam and the formal language is Arabic. It is a member of the Arab league (AL), Gulf Co-operation Council (GCC) and the United Nations Organisation (UNO). It is situated in the middle of the western coast of the Arabian Gulf. Qatar is a peninsula extending inside the Gulf for 160 kilometres, with maximum width of about 80 kilometres and a total area of 11437 square kilometres. The climate is characterised by short warm winters with little rain and long very hot summers with high relative humidity. Qatar's population is about 522,023 according to the latest census, and its capital is Doha where 50.6 % of the population (264, 009 people) live (Planning Council, February 1999, p. 11). Muslims constitute 80.5% of the total population.

As for population structure, Qatar includes citizens who have descended from tribes with roots in adjacent Gulf countries along with expatriates from different nationalities. Before the discovery of oil the Qatari society consisted of Arab tribes who emigrated from the Arab peninsula, looking for grassy pastures. After winter rainfalls, vast areas of depressions and low areas of the desert are covered with grassy pastures. The Qatar peninsula used to be the main route for caravans and Arabic tribes looking for centres to settle, where grassland and fresh water existed in large amounts. During the 18th and 19th centuries A.D., Qatar witnessed the first waves of emigrant tribes coming from Saudi Arabia and Kuwait. By the end of the 19th century A.D. some people from Saudi Arabia settled in Qatar, in addition to those who arrived by sea from the adjacent regions and Gulf eastern coast (Al-Kurdy and Allam, 1993, p. 20).

In addition to the Arabic tribes, who settled in the Qatar peninsula, the first wave of foreign expatriates came in 1949, when oil was discovered and its first shipment was exported. Groups of expatriate Iranians, Pakistanis, Indians and Europeans poured into Qatar, and soon after, expatriates from Arab nationalities came to Qatar looking for work, particularly those from Egypt, Palestine, Syria, Lebanon and some Arab Gulf countries.

Qatar gained its independence from Britain in September 1971, soon after the government established the constitutional institutions when the Shura Majlis (consultative

council) was set up. The government started to pay serious attention to upgrade the citizens' living standards and promote the interior and exterior security of the country. The constitution of Qatar states that, it is an independent sovereign state, Islam is its religion and Islamic Sharia (law) is the main source of legislation and Arabic is the formal language of Qatar. It also stipulates that Qatar's regime is democratic.

According to the constitution, the regime in the state of Qatar is presided over by Al-Thani, a deep-rooted and highbred family who had ruled the nation since 1878. The ruling family chooses the Amir (highest authority in the country). He is the leader and presides over the Cabinet of Ministers where he guides their activities. The cabinet is the highest executive authority and is responsible for managing the country's interior and foreign affairs. It enjoys the power to legislate and enact draft laws which are submitted to the Amir, who directs them to the Consultative Council for discussion before the Amir ratifies and endorses them (Afro-Arab Foundation for Publishing, 1975, pp. 17 and 33).

The Consultative Council consists of 30 members who represent citizens all over the country. They are chosen every three years. The council meets at least once a month. Article 51 of the provisional amended statute and Amiri Decree No. 11 of 1957 defines its authorities and jurisdiction. It discusses the country's general policy, which the government submits. The council also discusses the bills proposed by the cabinet before submission to the Amir. Moreover, it discusses the state's budget and refers recommendations to the government. It has the full right to demand reports and information about any topic linked to the government policy, and reports from specified minister/s about any subject connected to his ministry (Al-Malky, 1993, pp. 56:57).

Regarding the economy, the Qatari society prior to 1949 depended on pearl diving and fishing. With the discovery of oil, the Qatari economy started a new era. The country's main source of national income and its proceeds and revenues achieved big financial surpluses through the export of its oil. The per capita real income soared till it reached \$ 27720 per year in 1981 (Al-Malky, 1993, p.70). In 1993 the real income reached \$12832.6 (Ministry of Planning, 1999, p.422).

Since the mid-seventies oil revenues decreased after which the country started developing and diversifying income resources through transformational industries and governmental services. It also turned toward investing in the various economic sectors until those sectors grew and became strong participants in the local income, the most important of which is industrial planning. The country established industrial areas and

encouraged investment. Consequently, many industries were founded and developed such as iron and steel, chemical fertilisers, natural gas, cement, petrochemicals, foods, textiles, light tools, equipment etc.

After this brief presentation of Qatar, some characteristics of marriage and family in Qatar society will be discussed along with a reference to familial and marital counselling. The Qatar society witnessed deep alterations and changes after the country started exporting oil to foreign markets and investing its revenues in modernising and developing the society. This alteration was accompanied by a group of local and foreign interactive factors that transformed it from a simple bedouin society to a sophisticated urban society. This shift was reflected in changes in family structures, functions, roles interaction and social relationships. Family structure in the Qatar society has certain characteristics concerning marriage, construction, education and work, in addition to other characteristics of the family in urban society with its divorce, widowhood and spinsterhood problems. Marriage and family situations in the Qatari society along with counselling approaches for marriage and family problems is discussed as follows:

3.1.2 Sources of Social Change and Family Life in Qatar

Qatar society has witnessed economic and social changes since 1949 when the country started exporting oil to foreign markets. This radical economic alteration triggered deep social changes. Despite the diversity of these factors, six areas of social life can be taken as representative of the transformations which have taken place in the Qatar society during the last fifty years: oil wealth, prevalence of education, openness to the world, modern technology, consumption culture, emergence and development of urban society. Each of these factors is discussed separately as follows:

The Impact of Oil Wealth

Before the oil era, Qatar economy was simple and traditional. The people depended on the sea, pasturing and grazing in addition to some light handicrafts. There were no financial resources for projects that were serviceable or productive, which affected social life. However, at the end of the 40's oil was discovered which started a new era not only in the economic domain, but also in social and cultural ones. The export of oil speedily enhanced the revenues that helped the society to keep pace with modern developments. These revenues were invested in constructing modern networks of

electricity, water and roads, in addition to a large number of schools and hospitals. A modern administrative system was founded. Moreover, the political system of the country was modernised and the economic activities were diversified. In a short time, Qatar society started to lead a fast and modern life. Economy flourished, professional structures expanded and the standard of living improved. Patterns and customs of consumption changed, and a major number of customs and cultural traditions that were prevailing before the oil era were shaken and frayed. A number of tribes connected with each other by relationships of blood relatives and kinship that constituted a society whose simple activities were no more than pearl diving and pasturing, experienced profound changes (Al-Ghanem, 1998).

A new economical and social situation took place, provoked by wealth from oil, similar to industrial culture which is known for: organised use of manpower and technology, classification of work, an open market looking for profit, increased importance of government institutions and systems, development of work and production system, emergence of industrial cities, flexibility of social movement among social classes, increase of dealing with wages and salaries and increase of technical skilled manpower rate (Abdul-Malek, 1985). All these things replaced the traditional culture that had prevailed in the society before the oil era.

The Prevalence of Education

It is known that education plays a major role in the integration of personality. Through education the individual acquires knowledge, attitudes, and skills that are positively reflected in his personality and accords the opportunity to become more effective and valuable to society. His or her ability to participate in economic and social development increases (Khuri, 1988). Education enables the individual to improve his or her standard of living and be well aware of rights and duties. The individual becomes more capable and courageous in expressing these rights and duties. Through education people become more open to the world and more interactive with new ideas and thoughts.

In the pre-oil Qatari society, education was performed through Kuttab, where children and adolescents used to have a limited knowledge of Arabic, Islamic religion and the principles of arithmetic. Modern education started with the investment of oil revenues to develop the society. The first systematic primary boys' school was inaugurated in Doha City in 1951/1952 and another one for girls in 1955. At the beginning, girls'

education faced strong opposition when most families refused it. However, this refusal lessened after a number of Islamic legal opinions (fatwa) stated that education of females and learning are not against Islamic Sharia (law). Consequently, another girls' school was founded in 1959/1960 and the number of boys reached 3252 in 29 schools, and 1397 girls in 11 schools (Al -Thani, 1989, p. 128).

With the increase of oil revenues, education radically developed in Qatar and a several schools were built. Education is free of charge for all classes of society. The government encouraged parents to send their children to schools where pupils from both genders were receiving salaries. Schools were supplied with efficient teachers and schoolbooks, and pupils with uniforms. Hostels were constructed for students who would like to reside in them and there were transport facilities for students who lived far away from their schools. Additional primary, intermediate and secondary schools were constructed. University education started in 1973/1974 and in 1977 a law was passed to found the "Qatar University". The total number of Qatari students was 746 (37% males and 63% females). This indicated the immense transformation in the traditional thinking of the people who refused to send their girls to school (University of Qatar, 1987/1988, p.27).

Why is the total number of Qatari female university students now higher than that of the males? The answer is because male students prefer employment or trade in business than to pursue university learning. Moreover, some male students choose specialisations that are not available in the Qatar University, and the female students' determination and insistence to pursue university education to amplify their work opportunities and achieve better social standards (Al-Thani, 1989, p.162).

One of the characteristics of education prevalent in Qatar is the availability of postgraduate studies for young men and women. A number of programmes were launched to eradicate illiteracy and encourage establishment of private schools for primary, elementary and secondary Arabic or foreign education. The Ministry of Education controlled these schools to ensure their commitment to the educational policies of the country, its tradition and societal culture. Prevalence of education and its large opportunities resulted in reduction and lowering of illiteracy in Qatar, reaching 13.6% for children aged ten years and above (8.7% for males and 18.4% for females) (Planning Council, February 1999, p. 65).

Openness to the World

As a result of individuals and groups surveys of Qatari citizens, it was found that all families possess radios and televisions. With the advances in communication technology, all individuals and families possessed video tape recorders, telephone lines and mobile sets. Personal computers are not only in offices but in houses as well. Through Arab and foreign satellite TV channels, Qatari citizens were acquainted with different cultures and various kinds of learning. Television signals of the adjacent countries can be easily received in Qatar without dishes. Furthermore, openness in the world has been achieved through dealing with hundreds of thousands of expatriates from various nationalities working in Qatar, who brought their different cultures that were absorbed by the Qatari citizens. In addition, cultural openness in the world was achieved through citizens' travels abroad for tourism, commerce or study. They have been given opportunities, first hand, to deal with different cultures, in addition to the foreign printed materials that are brought into the country expressing different thoughts and cultures.

Modern Technology

In rich wealthy countries, like Qatar, modern technology is part and parcel of family life. The most important items of this technology are personal computers, video tape recorders, television sets, telephone lines, cars, refrigerators and other household electric appliances. Statistics revealed that 38% of Qatari families possess more than one television, 13.4 % of them own more than one video tape recorder, 35.6% own more than one refrigerator. As for telephone facilities, 268,213 persons have more than two lines, and 182,476 possess at least one audio tape recorder. Statistics revealed that each of 10180 families possess one personal computer and 1060 have two, each of the 64,072 individuals has one personal computer and 10,259 have more than one. Regarding motorcars, most families possess at least one car each. The number of cars owned by families are estimated at 57,462, compared to 359,657 cars possessed by individuals. These figures do not include private lorries. (Planning Council, February, 1999, pp. 181-4).

Furthermore, Qatari families use other appliances such as air-conditioners, kitchens, cookers, washing machines, etc, contrary to what was available before the oil era. Modern appliances are numerous in the same house from the same brand for many

families, not because of purchasing capacities but due to consumption attitudes and desires to own the most up-to-date appliances and equipment, in addition to the large size of families and numerous rooms in the house. No doubt, the use of modern technology has positive effects on the family, leading to a luxurious life. On the other hand it has negative effects from the psychosocial perspective. A recent study conducted in Qatar (Al-Kurdy and Allam, 1993, pp. 116-18) revealed that :

- The use of televisions, videos, tape recorders and computer games negatively affect relationships among family members. Chances of collective meetings decrease, particularly between children and adults.
- Watching television and videos reduces dialogues and direct conversations among family members were expressed by more than 62% of the sample.
- The use of the telephone has a positive effect as it strengthens relationships among family members. Despite their physical distance from one another, the telephone overcomes this remoteness and helps them communicate with each other, although this facility may have negative affects because the use of telephone does away with face-to-face meetings and intimate relationships.

The family is fundamentally constituted and formed by biological, psychological and social factors, and technology has nothing to do with that formation. However, changes in the cultural basis due to technology affects the family system, as family members strive to keep in touch with progress. The industrial revolution in Western Europe has influenced the weakening of family kinship relationships and the appearance of nuclear families, woman working outside the house, retraction of man's authority in the family and increase in divorce rates. Such industrial changes played an effective role in bringing about change in social institutions that subjected families to major alterations (Al-Khuly, 1984, p. 21).

Consumption Culture

Spending on consumer goods in Arab Gulf countries reached unprecedented levels, and is accompanied by flashy patterns, boasting and extravagance that are seen by critics as threatening for civilised development (Al-Kawary, 1985, p. 31). It is clear that the tendency to spend on consumer goods exceeded the necessity and demand. This simply means new behaviours, customs and traditions that have become part of the

society's culture. However, it is difficult to explain this type of culture and attributes it to one factor, although the main cause for these new behaviours is the high level of income triggered by oil wealth. With the rise of income and wealth accumulation, purchase power appeared and openness on foreign cultures and traditions rose through media and direct contacts. Modern technology appeared in houses in addition to places of work and entertainment. The standard of living rose and leisure time increased. All this prompted consuming aspirations and more desire for enjoyment. One more characteristic consuming the culture in the Qatar society is possession of more than one item of the same brand, (car, video, radio with tape recorder, Television, telephone line, washing machine, refrigerator, etc). Another feature is the continuous replacement of the used appliances by new, modern ones and getting rid of old, used ones despite their efficiency, in addition to keeping up with the international top-level tastes and inclinations concerning purchasable goods.

One of the factors that boosted this culture in the Qatar society is the presence of beliefs and thinking that possession of new, modern and expensive appliances and equipment is an indication of authority and high social rank and position. Therefore, the rich people adopted consuming patterns and standards of living similar to those in rich western countries. With the normal citizen's increased financial capabilities, he started to aspire for adopting high consuming patterns. Opening wide doors for imports supported this tendency. Everything, whatever it is, can be imported, (Al-Khateeb, 1982, p. 25). Moreover, the big bulk of modern media advertising in Qatar, particularly through television, is responsible to a great extent for the prevalence of these customs. A study conducted on the Qatari citizens revealed that 76.3% of Qatari families felt that the increase and diversity of advertisements affected consumption of their food commodities, and that the artistic ways of displaying these goods influenced consumption patterns, consequently, bulk spendings on electricity consumption increased (Al-Kurdy and Allam, 1993, pp. 132:133).

Emergence and Development of Urban Society

During the pre-oil era, the Qatar society was simple and dominated by bedouinism despite some limited urban groups who took up professions of pearl trade and some crafts, in addition to some traditional economic activities such as boat and ship building as well as trade in dates. However, the appearance of oil and utilisation of its big

financial revenues prompted a huge change in the Qatar society from a simple bedouin society to a modern civilised one. Cities were expanded; most modern buildings were built in addition to the foundation of huge commercial centres and complexes, up-to-date hotels, as well as modern premises for cinemas, theatres, libraries, sports and leisure games. Heavy and light industries developed and emerged. Well-paved roads and highways connected Cities. Means of modern communication and transport spread everywhere and different features of modern technology became part of the citizens' daily lives. Consequently, the Qatar society achieved great progress and became more developed and civilised, not only because of the increased population rate but also as a result of the quality of living standards, utilisation of modern technology and people taking up of unconventional professions that were linked to the new economic, administrative and political development. Upon these professional changes, witnessed by the Qatar society, traditional considerations of professions had also changed, and the people started to look down manual work (Malikian and Al-Eisa, June 1982).

The changes that the Qatar society witnessed have a remarkable reflection on the family. A group of educational, professional and economical factors, in addition to those that are relevant to the culture and place of residence affect family relations firmly linked with the modernisation. (Al-Kurdy, et al., 1985, p. 104).

3.1.3 Reflection of Changes in Family and Marriage

The above mentioned are the significant factors that contribute to changes that took place in the Qatar society by which the social roles changed, in addition to diversity of social relationships and patterns of social interaction. These changes have been accompanied by other intricate phenomena such as economic independence, dissemination of knowledge, educational development, cultural openness and increase of consumption inclination and increase of social awareness. This produced new behaviours and cultural patterns, some of which are positive and others are negative from the prospects of Qatar society's criteria and values as an Arab Muslim Society.

The most characteristic changes that the Qatar society witnessed can be summed up in four main points: undermining the traditional bases of marriage choice, emergence of the nuclear family, contraction of family role in raising and upbringing, and change in traditional roles within the family.

In the framework of these four domains of familial changes, another family change took place regarding construction, functions, authority and family decision making, in addition to relationships and family interaction, as follows:

Undermining the Traditional Basics of Marriage Choice

Marital choice is a behavioural pattern emerging as a reaction of the personality to a certain situation. It is a reaction of an individual according to his previous experiences, which are influenced by modern technology (Al-Sa'aty, 1988, p. 22). According to the traditional basics of marital choice, the daughter does not have to choose her mate. Even, if she has a certain opinion, she is not courageous enough to express it, according to cultural traditions. The daughter may get or be obliged to marry a certain person whom she has not seen before. The young man, too, may be obliged to marry his cousin, and so may the daughter. Marital choices were made by the older people in the family and not by the spouses, the real owners of right of choice. With the changes that have taken place in Qatari society, and the increase in opportunities of intermixture of the two genders, the Qatari woman leaving her home for work and the dissemination of free independent thoughts and ideas, the opportunities and freedom of marital choice has increased for both young males and females. However, this does not mean the traditional basics of marital choice have completely disappeared. They have only retreated. There are still obstacles to hinder the free choice of life mates in the Qatar society due to a number of factors, most important of which are the following (Al-Ghanem, 1998, p. 51).

- Lack of sufficient opportunities to be acquainted before marriage.
- Rise in marriage costs, which encouraged marriages among relatives, which was cheaper.
- Effect of parents on youth over life mate choice.
- Effect of marital choice process by social forms, which are connected to the social and economical positions, which contributed to the increase in marriage costs

This last idea means that the male or female youth has the freedom of marital choice, but this freedom is sometimes restricted or limited where the chosen mate should be from a certain economic group or social class of society. Generally, social and familial changes in Qatar triggered shaking or undermining of the traditional basics of marital choice. These basics are no longer strict and severe as they used to be before the discovery of oil in this Gulf country.

Emergence of the Nuclear Family

Before the discovery of oil in Qatar, the society was traditional and simple. Its base was the extended family. All the family members used to live in one house that contains and puts together three generations: grandparents, children and grandchildren. The family was economically a self-satisfied unit, dominated by collective ownership patterns. The head was the grandfather or the tribal Sheikh (head). After the discovery of oil, civilisation and industrialisation flourished, the house with its traditional form has been changed. Education spread, and the woman went out for work, in addition to the emergence of foundations that took part in raising and upbringing. With the increase of job opportunities, inclination to economic independence was boosted. Then the social independence consolidated by what's known as "nuclear family" which constitutes the spouses and their children, living in a separate house away from the original family. When the nuclear family lives with the extended one, the connection relationship is no longer as it was before, because sharing the same accommodation does not necessarily mean sharing the living. Very often, the extended family lives with the newly married family in the same accommodation, but each of them has its own economic independence. Similarity and resemblance of behavioural patterns no longer exist. Also, the deep interaction and complete participation of the nuclear family with the original family disappeared. The grandparent's authority along with that of the mother (or father) in law has not become effective in the nuclear family's decisions.

On the other hand, the nuclear family assumed the consequences of that independence. Feeling of collective familial security has been decreased or disappeared. The educational role performed by grandparents toward their young grandchildren has vanished or decreased, as a result of independence of the nuclear family or because of the parents' desire to separate their children and keep them away from the grandparents on the basis that the ideas and ways of thinking of these grandparents have become incompatible with the present circumstances. Tam and Detzner (1998) refer to modern studies, which indicate that this situation exists in Chinese-origin American families. Economical and social independence of the nuclear family resulted in the increase of its burden, as the extended (original) family used to shoulder a part of that burden. Moreover, the presence of the new spouses and their children with the original family used to deepen the interaction and enriches the relationships among the family members. In general, although the appearance of the nuclear family includes meanings of freedom,

independence, privacy and self-dependence, it is not free of burdens and responsibilities that increased the family stress.

Contraction of the Family Role in Raising and Upbringing

In the light of changes that Qatar society witnessed, the family's great role in raising and upbringing is no longer as it used to be. Although it is still the basis of the society and the first social unit where the child is raised, the social developments included various sources that affect children's social upbringing. These are the nursery schools, television, video, children's leisure parks and clubs, computer games, and visual and audio materials. There are also the educational institutions including the schools. As a result, the family has no longer been the sole institution that performs child raising. Even within the family itself, servants replaced parents, mothers in particular, to a certain extent. Since the hike of oil revenues, Qatari families tend to employ foreign servants who used to perform various household duties such as taking care of children, preparing food, cleaning the house, shopping, taking children to their schools, etc. these foreign servants belong to different nationalities like the Philippines, India, Bangladesh and Pakistan. Qatar is inhabited by 45012 servants only, who are 15 years old and above (Planning Council, Feb. 1999, p. 107).

Regarding the impact of these servants on the family in Qatar, their role is apparent in the life of the Qatari children. It is a basic role as they care for the children's food, cleaning, and clothing. This simply means that the child in Qatar spends most of its time with the servant, and not with the father or mother. Moreover, the child finds satisfaction of his demands from the servant, as a result of which he is more connected to her than his parents. Therefore, the presence of foreign servants in a Qatari family lessened or reduced the relationship between the children and their parents. Likewise, foreign servants import customs and behaviours that express cultures of their original societies to the Qatari families.

Change of Traditional Roles inside the Family

According to the traditional culture in Qatar society, the role of the mother was mainly to take care of her husband, children and house affairs in general. As for the husband's role, it was limited to working outside the house and providing for the family's livelihood. A Qatari daughter was raised from the very beginning of her life to assume

the role of a future wife and mother. As for the son, he was raised to assume the role of the husband and father who would be responsible for his wife and children in the future (Malikian, 1985, p. 25). Therefore clear, distinctions among the roles exist and the way of rising secures this differentiation, but the changes that have been witnessed by the society have changed the traditional roles, which acquired new dimensions.

The Qatari woman leaves for work outside her home. She participates with her man in the development and providing for the family's livelihood. This means that her role overlaps with that of man, not only on the social level, but also on that of the family. This provides the woman with psychological resources like efficiency and pride. Lim (1999) believes that these resources are available to the woman when she is well aware of the necessity of her participation in economy of the family. With her leaving home for work, Qatari woman's role in the house retreats. She no longer, as before, spends most of her time in housework. Preparing the food, cleaning the house and even helping the children with their homework are no longer occupying Qatari mother's thinking particularly, and in the Gulf countries in general. There are the servants, modern equipment, fast food restaurants, private lesson teachers, etc. However, this doesn't mean that Qatari woman abandoned her role as a mother and a wife. They are still her basic roles in general. What has already taken place is that the various alternatives perform the various tasks, which the woman had to perform in her house in the past.

Family life, for Qatari woman, is still her principal kingdom. This is exactly what has been asserted by modern studies, that the working woman is still holding the basic responsibilities toward her home and children whatever the working hours (Gottfried et al., 1998).

With the latest changes in the Qatar society, the woman's role has not become restricted to housework, and the man has no longer become the symbol of absolute authority in the family, as before. The woman now participates in the family decisions and effects them, while the children enjoy the independence tendency and their roles have no longer become marginal or restricted to what their parents decide.

These are some characteristics of changes in family roles that have an impact on marriage and family life in Qatar. It is clear that these changes are not separated from the general alterations witnessed by Qatari and Arabian societies. Specialised studies confirmed that the economic and social changes prompted topics that occupy the family's thinking, although they are not new, such as equality, freedom, and participation in

authority and independence. This is consorted and associated with rise of the woman's position, and her liberation to a certain extent, from the absolute subordination of her husband (Al -Khouly, 1984, p. 206).

These are the most significant changes witnessed by the family in Qatar society, and they are reflected by the general changes of that society provoked by oil wealth. This wealth caused a huge transformation in the family livelihood and the society in general. The standard of living rose, luxuries increased and life has become easy and comfortable. Unfortunately, these big changes are associated with social and psychological problems, which often exist in modern societies with their complexities and stresses. A recent study revealed that changes witnessed by the Qatar society came about due to problems which were cannot determine before, such as: juvenile delinquency, alcohol and drug abuse, generations' conflicts, psychological problems that are connected with cultural conflicts and social disintegration, most characteristic of which is divorce with its psycho-social and economic problems (Al-Ghanem, 1998, p. 46).

Thus, Qatar society is in need of counselling to help individuals and families deal perfectly with problems and stresses provoked by the social changes.

3.2 Section Two: Current Family Status in Qatar Society

What are the characteristics of marriage and family in Qatar and do these characteristics necessitate counselling? The aim of this section is to give an answer to this question through the following items: marriage, birth and death rates, family structure, education and work, divorce and widowhood, and handicapping. The following is a review of these basic points for understanding the family structure in the Qatar society. They are also indicators of marital and familial counselling.

3.2.1 Marriage

Marriage is seen in Qatar as the only legal way for reproduction of children and as satisfying innate instincts. Being Islamic, the Qatari society refuses any sexual relations outside the marriage framework. Marriage occurs according to the Islamic Sharia (Law), and is always associated with rituals derived from culture. According to the most recent statistics, the number of Qatari citizens aged 15 and more is 84902, 54.1% of them are married, constituting a total of 45940 (22997 males and 22943 females). That means the percentage of each of the two genders is almost the same (50% for each gender, with a slight increase for the males (54).

The number of expatriates working in Qatar aged 15 and above equals 299416; of which the married are 219497 (73.3%) with 78% males and 22% females and expatriates are 265437 (69.07%) and those aged 15 and above are 384318. (Planning Council, Feb. 1999, p. 51). During the period 1989 to 1998, the average number of marriage contracts reached 1560, although this figure varies from one year to the other, and the number of nationalities (citizens and expatriates) also varies, as shown in Table 1.

Table (1)
Marriage Contracts According to Nationalities

Year	Nationality		Total
	Qatari	Non-Qatari	
1989	965	365	1330
1990	989	381	1370
1991	1141	373	1514
1992	1178	400	1578
1993	1148	422	1570
1994	1095	400	1495
1995	1030	458	488
1996	1184	457	1641
1997	1245	521	1766
1998	1245	606	1851

Source: Planning Council, June 1999 (p. 1)

This table shows that the annual average of marriage contracts for Qatari citizens is 1122 against 438 for non-Qataris. This number tends to increase as indicated in 1990. the total number (1370) increased to 1488 in 1995, until it reached 1851 in 1998.

Regarding age at first marriage, formal statistics disclose that 9685 (9.33%) males were less than 20 years and 22857 (22%) were 30 years and above. on the other hand, females aged less than 20 years were 35191 (39.5%) and aged 30 years and above were 3366 when they first married; 1446 women were unaware of their age when they first married (Planning Council, Feb 1999, p. 149). These figures expose an increased number of younger females for first marriages in comparison with males, while older females for first marriage is less than that of males.

The following Table 2 includes distribution of marriages that occurred during the year 1998 according to age categories.

Table (2)
Distribution of Qatari Husbands and Wives
According to Age During the Year 1998

Age (years)	Husband	Wife	Total
Less than 20	51	306	357
20 – 24	368	484	852
25 – 29	394	188	582
30 – 34	118	48	166
35 – 39	32	16	48
40 – 44	4	5	9
45 – 49	2	1	3
50 – 54	-	-	1
55 and More	1	-	-
Total	970	1048	2018

Source: Planning Council, June 1999 (p. 22)

The number of wives less than 20 years old is 306. Husbands of this age category are only 51. Wives who are 35 years old and above number 22 against 39 husbands of the same category. This distribution reflects some characteristics of the Qatar society where opportunities of marriage for younger daughters rise, as young men prefer them to older ones.

Polygamy

Islamic Sharia (law) allows man to have four wives at a time provided that he should be just and fair with them. Polygamy is a part of the Qatari society culture as an Islamic one. However, having only one wife is the prevailing pattern. Table 3 shows the formal statistics (Planning Council, Feb, 1999), according to which 6.05% of Qatari men have more than one wife. This is applied to Muslim males aged over 15 years and above.

Table (3)
Number of Wives to Muslim Husbands Aged 15 Years and Above

Wives	Frequency	Percentage
One wife	2146	93.74
Two wives	1233	5.4
Three wives	124	0.54
Four wives	47	0.11
Unknown	505	0.21
Total	22856	100.00

Source: Planning Council, Feb. 1999, p. 145

The total number of Qatari husbands with one wife is 22856 (93.7%) against 6.05% with more than one wife. Statistics reveal that having more than one wife at a time increases among husbands between 45-49 years. During 1998 alone of the 1245 Qatari males, 94 (7.6%) were married to one or more wives.

The number of Muslim non-Qatari husbands living in Qatar is 62557, of which 61234 (98%) have one wife, 1162 have two wives and 43 have three wives, in addition to 7 husbands having four wives (Planning Council, Feb. 1999, p. 145).

Mixed Marriages

Mixed marriages exist in Qatar. By mixed marriage, it is meant that a Qatari male citizen marries a non-Qatari female, or Qatari female marries a non-Qatari male. Table 4 shows the number of marriage contracts for the year 1998 between Qatari males and females and to non-Qataris.

Table (4)
Marriage Contracts According to Spouses' Nationalities (1998)

Nationality of Husband	Nationality of Wife			Total
	Qatari	Arab	Foreigner	
Qatari	1143	78	24	1245
Arab	100	282	20	402
Foreigner	6	19	179	204
Total	1249	379	223	1851

Source: Planning Council, June 1999 (1) p. 7

During the year 1998, Qatari mates (husband and wife) were 1143, and the number of marriages where only one mate was Qatari and the other non-Qatari was 208. The number of Qatari males married to non-Qatari women was 102 and Qatari women married to non-Qatari men was 106. Statistics reveal that mixed marriages generally have partners from Arab nationalities, particularly Gulf Co-operation Council Countries (GCC) (Saudi Arabia, United Arab Emirates, Kuwait, Bahrain and the Sultanate of Oman). These societies resemble, to a very great extent, the Qatari society. Strong blood relations connect a large number of their families with Qatari families.

Marriage to Relatives

The people of Qatar are characterised by relative relationships despite the changes their society has witnessed since the discovery of oil in their country. When a Qatari young man or lady gets married, they keep in touch with their original families. This applies to their children where they maintain a strong relationship with one another, and with their grandparents. These extended relationships make it easy for cousins to get married to each other. Very often such marriages occur despite the dissatisfaction of one of the two mates or both. The father insists on forcing his son to marry his cousin (daughter of his uncle, father's brother or sister) and the mother insists that her daughter marry her cousin (son of her uncle, mother's brother or sister, etc). This custom is practised to boost relative relationships or to maintain family wealth within the family framework, or perhaps, because the mates keep with each other as they are connected by blood relationships. Thus, parents prefer a marriage within family relations for these reasons.

During the year 1998, statistics showed that 292 marriages occurred where mates maintained a first degree kinship, 175 a second degree against 778 who have no kinship relationships (Planning Council, June 1999, pp. 31- 33). The number of marriage contracts of Qatari citizens during 1998 is 1245, of which 37.5% are both mates who are connected by first or second-degree kinship.

Spinsterhood

Spinsterhood in the Arab society means that the individual (mainly females) did not marry despite her advanced age. When the daughter exceeds 30 years of age, without marrying, she is called a "spinster", which is an ill reputation for her. Likewise, when a

man does not marry until a certain advanced age is referred to as a “bachelor” and sometimes also a “spinster”, although this latter designation is related to women.

Formal statistics reveal that the number of unmarried individuals, in Qatar, who are in the age category of 15 years old and above, is 109591 (28.5%) of the total population, of which 75359 (68.8%) are males and 34232 (31.2%) females. Spinsterhood becomes apparent if we consider that an unmarried individual's age at 30 is the age of real spinsterhood according to traditions of the Arab society in general, including the Qatari society. Formal statistics show that the number of unmarried persons of 0 years and more are 27466, of which 18220 (66.3%) are males against 9246 (33.7%) females.

This problem is more distinct among the Qatari people where the total number of Qataris aged 15 years and above is 84902, from whom 33560 (39.5%) are not married, with a breakdown of 18024 (53.7%) males and 15536 (46.3%) females. Therefore the percentage of unmarried males is slightly higher than that of females (Planning Council, Feb. 1999, p.51).

3.2.2 Birth and Death Rates

Birth Rate

When we refer to marital and familial counselling in a certain society, it is necessary to discuss reproduction, as it is the main goal of marriage and family, particularly in Islamic societies. More often, than not, counselling becomes one of the requirements of achieving psychological health, whereby either reproduction occurs or not. In cases of infertility, or pregnancy delay, counselling is necessary for the spouses. In cases of pregnancy, counselling also becomes necessary with regard to the mother's physiological and psychological changes (Al-Rashidi and Al-Khulaifi, 1997, p. 247).

Many mothers may need psychological care so as to be able to reconcile after childbirth. This need becomes necessary if the infant dies or if its life is endangered. Formal statistics reveal that the number of live-at-birth infants in Qatar ranged between 9756 to 11022 per year, in the period between 1989 and 1998 (Table 5).

Table (5)
Live-At-Birth infants During the Period 1989-1998

Year	Live-at-birth infants
1989	10908
1990	11022
1991	9756
1992	10459
1993	10822
1994	10561
1995	10371
1996	10317
1997	10447
1998	10781

Source: Planning Council, June 1999, (2) p.1

Statistics show a strong convergence between the two genders (males and females) for live new-born babies of each gender (either Qataris or non-Qataris). For example, the number of live new-born babies in 1998 is 10781, of which 5446 (50.6%) are Qataris, against 5335 (49.5%) non-Qataris. On the level of each gender separately, Qatari live newborn infants are distributed according to gender as 2819 (51.8%) males against 2627 (48.2%) females. Death-at-birth indicates that the males number 2695 (50.5%) against 2640 (49.5%) females (Planning Council, June 1999, (2) p. 5).

With regard to the average number of live-at-birth infants to Qatari mothers, throughout their marital life, it was found that there are 4.3 infants for every mother. The number of babies increased whenever the period of marital life increased as shown in Table 6.

Table (6)
Number of Live-At-Birth infants to Qatari Mothers
According to Length of Marital Life

Duration of Marital period	Live-at-Birth Babies			Live-at-Birth infants (Total)
	Mothers	Males	Females	
Less than a year	552	15	7	22
One year	802	156	166	322
Two years	923	386	395	781
Three years	1017	700	655	1355
Four years	1011	923	857	1780
5 - 9 years	4692	6516	6277	12793
10 - 14 years	4172	8954	8511	17465
15 -19 years	3489	9747	9082	18829
20 - 24 years	3101	9698	9102	18800
25 - 29 years	2217	7529	6696	14225
30 - 34 years	1874	6525	5667	12192
35 years and more	3118	10261	8807	19068
Unknown	479	159	167	326
Total	27447	61569	56389	117958

Source: Planning Council, Feb. 1999, p. 136

The number of children whose mothers' marital lives lasted for 35 years and more is 19068 followed by those whose marital lives lasted from 15 to 19 years. The longer the marital life, shows an increase in the number of children and the mother is subjected to more exhaustion and family stress, due to increased burdens and requirements of control, guidance and organising the family environment, etc. Under such stressful circumstances the family may need counselling.

Death Rate

If there is a need for counselling in pregnancy and delivery conditions, it is more than necessary, in cases of death. The family suffers stress provoked by the loss of one of its members. The family may deal with the catastrophe of death by way of effective confrontation. It may also deal with it by way of ineffective confrontation. This means that there is an occurrence of inactivity, isolation, waste of family resources, sadness and

disturbance (Crosby and Jose 1983). Therefore, marital and familial counselling should consider the problem of death.

During the period from 1989 to 1998, the number of deaths ranged from 847 to 1157 with an average of 965 cases. Table 7 shows the distribution of deaths according to gender and nationality during 1989 to 1998.

Table (7)
Number of Deaths According to Nationality: 1989-1998

Year	Deaths				Total	
	Qataris		Non-Qataris			
	Males	Females	Males	Females	Males	Females
1989	271	156	307	113	578	269
1990	253	176	319	123	572	299
1991	308	203	283	89	591	292
1992	310	200	317	117	627	317
1993	292	206	307	108	599	314
1994	312	206	349	97	661	303
1995	309	246	339	106	648	352
1996	316	212	387	100	703	312
1997	345	206	391	118	736	324
1998	347	230	450	130	797	360

Source: Planning Council, June 1999, (2) p. 61

The number of male deaths in Qatari citizens range from 271 to 347 with an average of 306 per year during the period from 1989 till 1998. As for Qatari females, the deaths range from 156 to 246 with an average of 204 per year.

As for non-Qatari males during the same period, the deaths range from 283: 450 with an annual average of 345. Non-Qatari females' number of deaths in the same period range from 89-130 with an annual average of 110 deaths.

There is an increase death rate for males, in general, in comparison with females for both Qataris and non-Qataris. No doubt, death generates calamity and sadness and renders the family in need for support and help. Sometimes the dead person is married and has a family. In this case his mate and children (in case of any) suffer deeply from stress of loss (Brook, 1987, pp. 390: 415).

Formal statistics reveal that in the year 1998 alone, the number of deaths of Qatari citizens is 483, most of whom were married, against 56 cases for unmarried, 8 divorcees and widows, and 4 cannot determine cases. The total numbers of deaths during 1998 for ages 15 and above are shown in Table 8 according to married and unmarried categories.

Table (8)
Death Cases Aged 15 Years and Above According
To Marital Condition in 1998 For Qatari Citizens only

Age (years)	Deaths		Total
	Unmarried	Married	
15 - 24	31	2	33
25 - 34	15	5	20
35 - 44	4	22	56
45 - 54	1	35	36
55 and Above	5	363	368
Total	56	427	483

Source: Planning Council, June 1999, (2) pp. 76: 77

The percentage of married Qatari citizens aged 15 and above who died in 1998 is 88.4%. Therefore the mates of the deceased experienced widowhood and their children (if any) became orphans. Moreover, the family becomes a single-parent type, which always suffers from stress not only due to the heavy burden and duality of roles of the still-alive mate, but also because of the family's loss of one of its most important members.

The number of the alive new born infants in 1998 is 10781 and dead in the same year are 70, from which 44 are Qataris and 26 non-Qataris. The dead newborn infants are distributed according to gender (36 males against 34 females) {Planning Council, June 1999 (2) p. 49}.

When a mother gives birth to a dead infant she suffers deeply in addition to the difficulties and sufferings of pregnancy, which subjects her to stress and perhaps a crisis. Here, the aid of counselling becomes necessary to enable the mother adapt and reconcile and therefore, helps the family to successfully deal with the stressful situation effectively.

3.2.3 Family Structure

The structure of the Qatari family can be described from three aspects: type of family, number of family members and distribution of members according to the growth phases. The family (from the perspective of social statistics of Qatar) includes all those who live in an independent residential unit. Public accommodations are excluded, and servants are not included in the family structure, either.

The number of Qatari families is 73342. This figure is distributed according to the nationality of the head of the family; i.e. 21456 Qatari families with a percentage of 29.2%, and 51886 for non-Qataris with a percentage of 70.8%, with the exclusion of persons living in public accommodations and servants. A total of 400568 family members constitute the families in the Qatari society distributed according to the type of family, as shown in Table 9.

Table (9)
Distribution of Families in Qatar
According to Types, Number of Families and Number of Members

Family Type	No. of Families	No. of members
One - person family	9576	10144
One marital family	41751	242753
Extended family without marital family	1586	6722
Extended family with one marital family	4771	39567
Extended family with 2 marital families	3392	39044
Extended family with 3 marital families	1171	20024
Compound family without marital family	10435	36057
Compound family with one marital family	468	3580
Compound family with two marital families	143	1719
Compound family with three marital families	49	958
Total	73342	400568

Source: Planning Council, Feb. 1999 p. 165

The average number of one family is 5.5 persons. The table reveals that the 'one marital' family type is the most common with a percentage of about 57%. This explains the changes witnessed by the Qatari society due to oil wealth, that generated civilisation, spread of education, impact of technology, women leaving home for education and work

and the foreign cultural influences. These factors and others caused a drawback for the extended family, which constituted the prevailing family type in Qatar before discovery of oil. Although the ‘one marital’ family type is the most common in Qatar now, the ‘extended’ and ‘compound’ family types still exist. From the total number of family types, the percentage of ‘extended’ family type is 14.9%, and that of a ‘compound’ family is 15.1%.

As for the distribution of Qatari families according to the number of members, the following table shows distribution of the number of families with large members:

Table (10)
Distribution of Families in Qatar
According to the Number of Family Members

Number of Family Members	Number of families
1	9249
2	8135
3 - 4	17940
5 - 6	15823
7 - 8	9054
9 - 10	6175
11 - 12	3114
13 - 14	1674
15 and More	2178
Total	73342

Source: Planning Council, Feb 1999, p. 166

Families having 3-6 members constitute nearly 46% of the total number of families in Qatar and 9.5% of the families include more than ten members each. The families have a large number of family members are mainly the Qataris (not expatriates) as most Qatari people prefer a large number of children because they find power and dignity in the large number of family members. Moreover, the country’s policy encourages marriage and increase in reproduction through not only payment of additional money allowances for every new-born infant but also through free of charge public services which include health, education and work opportunities.

Phases of growth represent important indications of family structure. It is well known that modern counselling cares for the individual throughout the different phases of growth from childhood to adolescence, then to youth and ending with senility and old age (Al-Rashidi and Al Sahel, 2000, p. 8). As for people in Qatar, their total number according to the latest statistics is 522023, including 208195 children and adolescents, 306143 adults, and 1007 old aged as follows:

Children and Adolescents

Statistics show that the total number children aged less than 15 years in Qatar is 137705, i.e., 26.4% of the total number of population making 522023 persons. Adolescents aged from 15-24 years number 70490, 13.5% of the Qatari population, i.e. children and adolescents aged 24 years and less represent nearly 40% of the total population (Planning Council, Feb 1999, p. 49).

Adults

Adults are those persons whose ages range from 25 - 59 years. This is called the maturity phase where the individual's personality matures. Normally, people in this age are usually getting married and have families (Al-Sayed, 1989, p. 356).

In the Qatari society, adults aged from 25-60 years are 300167, making 57.5% of the total population (522023), whereas those aged between 60-64 years total are 5976. This implies that 306143 people are aged between 25 to less than 65 years, which represents 58.6% of the total population. (Planning Council, Feb 1999, p. 49)

The Aged

Old aged people, 65 years and above, total 6678, making 1.3% of the total population, distributed between 63.5% males and 36.5% females (Planning Council, Feb. 1999, p. 50). As for the marital status of the old aged people, there are 26.1 % divorcees or widows/widowers, against 70% married and 3.9% unmarried.

3.2.4 Education and Work

There is a strong connection between counselling on one hand and education and work on the other. Modern educational institutions attempt to include counselling in their programs under what is called "educational counselling" (Abu Eita, 1988, p. 18).

Moreover, there are programs for preparing teachers to assume a certain counselling role to increase the efficiency of the educational process. Furthermore, there are other programs for educational counsellors to enable them to deal with educational problems based on the family situation of the child. In the light of changes that are triggered by technology in the professional domain, advanced institutions attempt to benefit from counselling for the best utilisation of human resources and to achieve the utmost professional satisfaction for employees (Jalal, 1992, pp. 321-330). This trend has been boosted by the economic and professional changes with their requirements of certain skills, particularly under the competition, market economy, high dependence on machines, etc. It is necessary to know that family circumstances are reflected on the student's performance as they are reflected on the employee's performance, too. Here, educational and professional counselling overlaps with family and marriage counselling. Each of them integrates with the other and aims at achieving the ultimate performance of students and employees.

Education

Education is free of charge for all Qatari citizens, starting from the age of five years. Training and educational opportunities are available for those who exceed this age. Formal statistics reveal that the total number of Qatari citizens aged from 5-30 years is 83052, distributed according to the educational status in the following table 11.

Table (11)
Distribution of Qatari Citizens Aged 5-30 Years
According to Educational Status

Studying Status	Frequency	Percentage(%)
Studying Now	57043	68.7
Left Studying	7449	9
Graduated	11475	13.8
No schooling	6696	8.07
Trainee	360	0.4
Unknown	29	0.03
Total	83052	100

Source: Planning Council, Feb 1999, p. 53

The table shows that 82.5% of Qatari citizens aged 5-30 years are either commencing studies or have finished, and that 8.07% have never attended school. This is not a simple percentage if we know that their total number is 6700 citizens. Those between the ages of 5-30 and studying now are 57043, nearly half of who are in the primary stage.

The distribution of the Qatari citizens according to educational stages is shown in Table 12.

Table (12)
Distribution of Qatari Citizens According to Educational Stages

Educational Stage	Frequency	%
Primary	27102	47.5
Preparatory	11713	20.5
Secondary	10430	18.3
Less than University	223	0.4
University and Above	7574	13.3
Unknown	1	0.002
Total	57043	100

Source: Planning Council, Feb 1999, p. 56

The table shows that 86.3% of the Qatari citizens are studying in primary, preparatory and secondary stages from the total number of Qatari citizens aged from 5-30 years. University students constitute 13.3% (7574). This implies that the number of Qatari citizens studying in different stages constitute a great majority, which is due to the encouragement extended by the government on one hand and the people's feelings of the importance of education, on the other. Spread of education was one of most important factors that provoked radical changes in Qatari society, as mentioned before.

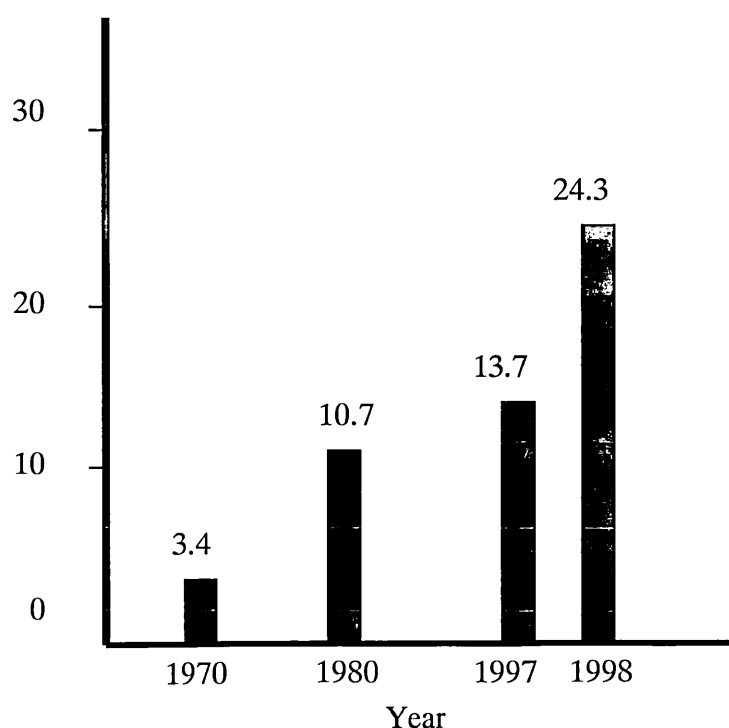
Regarding illiteracy in the Qatari society, the percentage of illiterate citizens is calculated on the basis of the total number of citizens aged 10 years and more, i.e., the total number is 425018 of which 65093 are illiterate, with a percentage of 15.3%. Illiterate males constitute 66.3% and females 33.7%.

As for Qatari citizens alone, 14016 are illiterate, making 13.6% of the total number of citizens (103273) aged 10 years and above (both genders). Illiteracy distributed between the two genders is 31.6% for Qatari males and 68.4% for Qatari females.

The total number of Qatari males aged 10 years and above is 51176 of which 4433 are illiterate while the total number of Qatari females in the same age category is 52097, of which 9583 are illiterate. Therefore, the percentage of Qatari illiterate males is 8.7% and females is 18.4% (Cabinet of Ministers, Feb 1999, p.65).

Workforce

Workforce statistics include only those who are 15 years and above. According to these statistics, the total number of Qatari citizens who are economically active is 38457 (75% males and 25% females) and expatriates are 246947 (87.8% males and 12.2% females). As a whole, the total number of economically active persons is 285404 distributed between 13.5% Qatari citizens and 86.5% expatriates. Economically active includes: those presently working, those who are out of work but were previously working, plus those who have not worked before. Formal statistics revealed that the total number of working Qatari citizens was 35382, distributed between 75.7% males and 24.3% females (Planning Council, Feb 1999, p.73). The latter percentage reflects a relatively good contribution of women in the workforce in comparison to previous years. In the year 1970, the percentage of workingwomen was 3.4%. From the following figure a combination of results taken from Al-Ghanem (1989, p. 246) and Planning Council (1998, p. 7) showed that the percentage of workingwomen in 1970, 1990, 1997 and 1997 were 3.4, 10.7, 13.7 and 24.3 respectively.



As for non-economically active persons, who include students, housewives, individuals, and the disabled who do not work nor seek jobs are 96996, of which 37741 (38.9%) are students. The non-economically active numbers are distributed between 47.8% Qataris and 52.2% non-Qataris. As for gender, males constitute 25% and females 75%. The same statistics show that females constitute 72.3% of the total number of non-economically active persons.

N.B: The number of non-economically active citizens is 46349, with 3338 females among them (see: Planning Council, Feb. 1999, p.73).

The same statistics show that the majority of Qatari manpower (96.4%) is employees (working for salaries), while businessmen constitute only 3.4%, making 1248 citizens (Planning Council, Feb. 1999, p.78).

3.2.5 Divorce and Widowhood

Divorce Rate

Divorce in its general meaning is termination of marriage between man and woman. It is a factor of destruction. However, it is also considered as the only way to put an end to problems and dissatisfaction between the two spouses. Some people take divorce as a personal misfortune or bad luck. In all cases, divorce indicates tension and destruction of connections and relationships that existed at one time between two families through a marriage of their son or daughter. Divorce usually triggers negative psychological effects on the family members, particularly the mother and children (Al-Rashidi and Al- Khulaifi, 1997, p.539). These negative impacts caused by divorce indicate the essential need for counselling.

In the Qatari society, as a whole, the total number of Qatari divorcees is 2662, i.e., 0.7% of the total population who are aged 15 and above. Divorces are distributed between 27.7% males and 72.3% females.

On the level of Qatari citizens only, the total number of divorcees is 1799 citizens, of which males constitute 25.8% and females 74.2%, indicating that the number of Qatari female divorcees is nearly triple (or threefold) of male divorcees (Planning Council Feb. 1999, p. 51).

According to formal statistics, the number of divorce cases among the Qatari society is 1799, distributed between Qatari citizens (67.6%) and non-Qataris (expatriates) (32.4%). The total number of divorcees is 2662, and the remaining 863 are expatriates.

During the period from 1989 to 1998, the annual average of divorce cases ranges between 395 to 551, distributed in the following table according the husband's nationality:

Table (13)
Divorces According to the Nationality of the Husband
During the Period 1989 to 1998

	Husband's Nationality		
Year	Qatari	Non-Qatari	Total
1989	329	77	406
1990	288	71	359
1991	332	86	418
1992	347	69	416
1993	337	95	432
1994	414	101	515
1995	376	98	474
1996	342	118	460
1997	391	160	551
1998	361	97	458

Source: Planning Council, June 1999:1; p. 1

The table shows that the number of divorces was higher among the Qatari citizens than expatriates. Referring to the last table, the annual average number of divorcees are 318 for Qatari citizens against 97 for expatriates.

Based on the statistics of 1998, an in-depth investigation into divorce problems in the Qatari society, showed the number of divorces (458) distributed according to nationality of the husband are 349 for Qatari wives, against 109 for non- Qatari wives, and 330 cases, making 72.05% where the two mates were Qatari citizens.

As for the age category, 71% husbands and 73.8% wives were less than 40 years old. The statistics also revealed that 55.5% of divorces occurred in cases where marital life lasted between one to nine years, and that 26% occurred in cases where marital life lasted for more than ten years against, 18.55% divorces that occurred before the marriage (Planning Council, June 1999, pp. 39, 47 and 65).

Regarding the educational levels of mates in 1998, it was found out that 7.4% of male divorcees are illiterate, 35.4% have lower than secondary school level, 26.9% are of secondary school education and lower than university level against 21.8% who are university level and above. As for female divorcees in 1998, it was found that 10% are illiterate, 28.8% with less than secondary education, 34.5% secondary and less than university, against 16.8% university and above. The remaining percentages are not identified in the statistics (Planning Council, June 1999, p.69).

The causes for divorces in the Qatar society, like other societies vary, although most of them indicate tension between mates that provoke destruction of the family. In general and as stated by some responsible personalities, causes of divorces in the Qatari society are shown in the following table:

Table (14)
Causes of Divorces in the Qatar Society

Causes of Divorce	Frequency	(%)
Conflicts, problems and misunderstanding	443	86.4
Disharmony and nonconformity	24	4.7
Desire for separation	14	2.7
Carelessness of house affairs	11	2.1
Other causes	8	1.6
Unknown	13	2.5
Total	513	100

Source: Ministry of Awqaf and Islamic Affairs, 1997/1998, p. 140

The table shows that conflicts, problems and misunderstanding between mates in addition to disharmony and nonconformity are the main causes for divorce in the Qatari society. Other causes, representing only 1.6% of the total causes are mainly diseases and old age along with existence of more than one wife. Thus conflicts in the relationships between mates and misunderstanding are the main causes of divorces. These include many factors, all of which can be summed up in dissatisfaction of one of the mates' behaviour over the other, along with disharmony of thinking and behaviours (Jabbarah, 1992, p. 155).

There are a lot of studies concerning the effects of divorce on both partners and children. In a study of Qatari society conducted by Al-Ghanem (1998), it was shown that

the divorcees suffered from negative effects such as anxiety, depression, loneliness, non-custody of the children, no trust in others, feelings of regret, deciding not to remarry, lack of self-confidence, and frustration. Naturally, the strength of these effects differs for each person, but it is worth mentioning that 27.4% of the sample indicated that they experienced anxiety enormously. The percentage came down to 21.1% for the desire not to remarry; 19.4% responded to the feelings of loneliness, and 13.7% chose depression (p. 193).

Widowhood

The total number of widows and widowers is 5279, making 1.4% of the total population (384318) of ages 15 and above. Widowers represent a percentage of 11.5% and widows 88.5%. As for nationality, Qataris form a percentage of 64.3% and expatriates 35.7%, implying that Qatari divorcees are double those of expatriates. The total number of Qatari divorcees are 3392 {275 (8.1%) males versus 3117 (91.9%) females)}. As for widowhood, non-Qataris working in the country total 1887, with a percentage of 0.63% expatriates aged 15 years and above, distributed between 323 males (17.6%) against 1555 females (82.4%). Thus, widowhood percentage among expatriates is higher for females than males (Planning Council, Feb. 1999, p.51).

Handicap

Handicap can be psychological or physical. It may take a psychophysical dimension as the two elements are linked together and affected by each other (Abdul-Raheem and Beshay, 1992, p.302). Characteristics of handicapping are amentia (mental retardation), deafness and dumbness, paralysis, blindness, lack of some body organs that affects one's external behaviours. Cases of handicapping demand counselling to help them live in harmony and with reconciliation and mix with people in the society. The total number of handicapped cases is 2207 according to formal statistics (Planning Council, Feb. 1999, p.150). These cases are distributed between 1407 males (63.8%), and 800 females (36.2%). For the 'age' category, formal statistics indicate that handicapped children, adolescents and adults constitute 75% of the total number of all the cases aged less than 50 years. With reference to the total population, handicapping represents 0.42% and are distributed according to the type of handicap and nationality as shown in the following table.

Table (15)
Distribution of Handicapped Cases in the Qatari Society
According to Type of Handicap and Nationality

Types of Handicap	Nationality		Total
	Qatari	Non-Qatari	
Blind	165	50	215
Deaf	59	40	99
Deaf and Dumb	124	77	201
Loss of a limb	81	62	143
Mentally retarded	346	156	502
Paralysed	318	153	471
Others	297	151	448
More than a handicap	89	39	128
Total	1479	728	2207

Source: Planning Council, Feb. 1999, p. 150

Cases of handicapping are distributed between Qatari citizens with a percentage of 67% and expatriates 33%. Cases of mental retardation and paralysis constitute (44%) of the total cases that are in desperate need for extensive and diversified care. In this framework, counselling becomes one of the care strategies, not only for the handicapped persons, but also for those responsible for them in the family and the society, in general.

3.3 Section Three: The Need for Counselling in Qatar Society

As mentioned previously, many changes occurred due to the discovery of oil and there was a consequent increase in revenues. These changes included urbanization, consumption culture, modern technology, openness to the world, and prevalence of education. These changes affected the family and marriage in Qatari society. They reflected the changes in the basics of choosing marital partners, emergence of nuclear family, contraction of the family role, and change of traditional roles inside the family. Several problems such as divorce, problems in family communication, polygamy, mixed marriages, spinsterhood, and more accompanied these changes and reflections. These problems need to be confronted by possible tools among which is counselling.

This section is supposed to provide a comprehensive ‘map’ of counselling in Qatar, but unfortunately there are no fundamentals of mapping. In Qatar, professional associations for those working in the field of mental health do not exist. There is no sufficient information about essential topics relating to counselling practices in Qatar. Private counselling practice in Qatar is very rare. It is related to some civilian organizations. It should also be noted that studies done on counselling in Qatari society are very rare. There are no references on counselling activities in Qatar. Information about these activities can be obtained from some books or reports from other fields. Surveying counselling activities in Qatari society showed that they are not organized and certainly not enough, as shown in the following pages :

3.3.1 Counselling in the Ministry of Public Health

Medical services in the State of Qatar have witnessed a remarkable improvement since 1970. The Ministry of Health was set up to perform medical services and ensure medical developments in the country. The existing hospitals have been enlarged and a number of new hospitals have been established. With the beginning of 1980, Qatari Ministry of Health with cooperation of France started to carry out Health registration project which aimed at performed medical unified system that makes available the citizens’ enjoying the medical services. In 1982, the Hamad Medical Foundation, a huge medical establishment, was inaugurated including the biggest hospitals in Qatari. Through this giant establishment and the other medical centers, psychological services have become available. Psychological and social experts whose work integrates exist in these institutions. A survey of this Ministry’s statistics revealed that interest and in

concern for psycho-social services have been increasing since the mid-eighties. In 1985, 27 psychological and social specialists were working in the Ministry of Public Health. This figure nearly doubled to reached 52, in 1996. These specialists study severe cases and offer them counselling and entertaining programs.

3.3.2 The Higher Council for Family Affairs

It was founded in 1998 according to a Amiri Decree. It is under the supervision of the Council of Ministers, with its headquarters are in Doha. It is a governmental institution aiming to achieving the following :

- To reinforce the role of the family in society
- To take care of the family and support familial relations
- Investigating the problems facing families and identifying solutions
- Working on achieving the goals of the international declaration of children's rights and other declarations connected with it.
- Protecting children from child-abuse
- Spreading mental health awareness among women
- Encouraging children's education
- Encouraging women to contribute to the social life
- Supporting working women
- Caring and rehabilitation of those with special needs and handicaps
- Co-ordination between activities of women's societies locally and internationally
- Investigating the problems of youth deviations and suggesting solutions in co-ordination with the concerned foundations

The council has a right to study and give opinions regarding all matters related to the family, woman and child. For example, it has the right to suggest policies to establish information networks, conduct studies, to study the legislations relating to family, to establish nursing homes and to take any action to encourage the public's interest with family issues. The council consists of a general secretary, technical consultants committee and volunteers committee. The board of directors is chaired by the First Lady (Amir's wife) of Qatar and the other members include representatives of ministers. The new board is appointed every three years and can be renewed. The board has the

authority to initiate procedures in managing the council such as making policies, credit plans and projects, determine the managerial, financial, and technical rules in addition to following up the execution of decisions issued by the council of ministers and public foundations.

3.3.3 Counselling in the University Education Field

The University of Qatar was founded in 1973. With the development and advancement of the University, psycho-social studies have become principle programs of study. Moreover, psychology has become an independent major in the Faculty of Education and other humanities faculties. As the numbers of students hiked and with the development of University education, a number of activities including counselling have been adopted with the aim of increasing the effectiveness of the education process. In the framework of University education, counselling activities are performed through two routes: Guidance and Counselling Office and Academic Counselling.

1) Guidance and Counselling Office:

The task of this office is mainly to guide the students starting before joining the university and helping the fresh ones of how to register for courses and to become acquainted with the University and the new University stage. Moreover, the office performs other cultural guidance tasks such as giving lectures, arranging seminars and conferences about female-students and their studies and the of their joining in the Qatari Society. The office also arrange periodical meetings when a change takes places in the University specialties with the aim of getting the female-students acquainted with her University situation with regard to her studies and any other related University affairs. Other counselling and guidance activities are performed or supervised by Social Activities Section and Cultural Activities Section aiming at helping the new comers to associate with the university atmosphere and boost their interconnection with the society.

2) Academic Counselling:

These are committees which include different members of teaching staff. Their main task is to properly guide the students in the academic field. The committees are formed at the beginnings of each university academic year, where each faculty team distributes the names of academic counselors on a group of students according to their classes and dates

of graduation. For instance, a certain university professor of a specific course of teaching academically supervises a group of twenty students who study that same course. He has to follow up with them since their registration in that specialization until their graduation from the university. His main task is to get acquainted with the students' circumstances and their educational standards, then guiding them to register in the appropriate university courses according to the class hours applied in the University academic systems.

The academic counselling aims at helping the students, maintaining study performance and achieving the highest possible benefit. A great number of women take part in this system where they constitute the majority among the teaching staffs in the University faculties.

3.3.4 Counselling in the Non-Government Societies

Voluntary work started in Qatari society in the second half of the seventies period. Primarily, it was a temporary work team aimed at collecting donations and aids and offering them to the needy. After the Qatari Red Crescent Society had been founded in 1978, voluntary work became more systematic and more effective. Non-Government societies which adapted this kind of work prevailed, and conducting psycho-social services has become one of the most important activities. The following is a brief idea about the most important centres and societies, which make available these services:

1) Family Development Institution:

It was established in 1996 and affiliated to the Qatar establishment for education, sciences and society development. Among its objectives were investigating and studying the negative social phenomena, and controlling them before they prevailed. Moreover, this institution conducts different activities including those guiding the individuals and instructing them how to deal with familial and educational problems. The family development Institution works hard through the social service unit to protect the Qatari family against the negative impacts of the social changes. In order to perform this task, this unit offers various services, come of which are: counselling services of the family problems on all levels and types and preventive services. The unit also performs lectures and seminars and seeks help of the different mass media to spread preventive and therapeutic awareness regarding familial problems. Furthermore, Family Development

Institution studies the critical cases and offers them the counselling services to help them overcome the problems and rehabilitate them. It also offers low-income families permanent financial and economical services and contribution in kind in addition to other medical, therapeutic and educational services along with certain programs for the disabled and the elderly and other programs for childhood. It also helps unskilled individuals in such families by offering them job opportunities.

2) Qatari Red Crescent Society:

The Qatari Red Crescent Society is considered one of the non-government voluntary societies and a part of the international movement for Red Crescent and cross. This movement started with offering services for saving the injured and wounded in wars and disasters. In a later stage, it was developed to include all humanitarian, social and medical services in addition to youth services and construction to cases of relief and rescue. Qatari Red Crescent Society was established in 1978, and had been internationally recognized by the national committee in 1981. Since then, Qatari society started to offer its services of first aid, relief and health and cultural awareness in addition to other social services through separate branches for males and females. The Qatari women plays a principal role in carrying out the society's services since it was founded up till now through the woman's branch in the Qatari Red Crescent society which includes a big number of female volunteers with different ages, levels of education and kinds of professions. The female branch focus its activities mainly in social services to help individuals and families overcome psycho-social obstacles that may hinder their effective contributions to and participation in building the society. The society aims-through social services-to disseminate social awareness among family members, the Red Crescent's mission and the concept of voluntary work in girl's schools, in addition to raising the social standard of families through rehabilitating programs and educational symposiums and seminars, and conducting field studies and researches in the different social phenomena, arranging programs and different activities for the patients, elders and disabled. It also offers social services to some low-income clients (Al-Meaddawi, 1999, p. 118).

3) Qatari Society for Care and Rehabilitation of Handicapped:

This society was established in 1992. It is a charitable society and is mainly concerned with the handicapped and disabled issues all over the country. Some of its activities are building houses and necessary establishments to accommodate handicapped persons, take care of them and foster them educationally and professionally in a way that fits each of them. Moreover, the society offers them all kinds of necessary equipment and educational means and artificial limbs in addition to any required means that could contribute to improving their conditions and raising the health and mental conditions and raising the health and mental standards and morale. Moreover, the society raises the people's standard of awareness of psycho-social problems of the handicapped individuals and ways of protection against these problems, and curing them in cooperation with different government and non-government bodies in the country. Qatari women play a basic role in taking care of a rehabilitating those persons of special needs, particularly children. This role is mainly obvious in the Qatari women's activities in the private education field, which offers those children special educational services with cooperation of and reconciliation with the Ministry of Education. This process is mainly performed through special school curriculum for handicapped children. It is a rehabilitating curriculum that aims at training those children in the required motor skills for playing and practicing their normal lives.

4) National Committee for Persons Special Needs:

It is a special committee, which works mainly to offer social services for persons with special needs (handicapped and disabled). The care for these people starts with early diagnosis of their types of handicapping in addition to improving the remedial and educational services for them, and finally attempting to integrate them in the society so as to become effective and productive factors. The committee includes among its member's physicians and specialists in the field of special needs. One of the most important of its achievement is the foundation of complete main center that includes a number of units each of which offers specialized services for those who suffer solitude, mental retardation, psycho-plegia handicap and slow-learning. The units in this committee hold training

sessions for individuals of special needs on how to adapt themselves with their special abilities so as to be able to adapt themselves with the society.

5) Al-Nour Institute for the Blind:

It is a non-government institution for blind female and male and is run by a group of national cadres, especially trained for this kind of work. Study started in the institute in 1998, and it carries out educational, scientific, social and recreational activities. Taking care of clients and educating them starts from their birth dates so as to provide them with the required medical and rehabilitating care. This institute acquires special care by the government and is run by a retired blind person. Its board of directors includes six members, and it is authorized to take all the required decision to protect the interests of the blind inmates. It has 39 male and female blind students studying special educational programs. The institute works at improving and developing the students' skills and helps them to overcome their problems so as to be able to be integrated into society. The study curriculum uses the Braille method of teaching for the blind in addition to the computer and Internet so that the blind students are not isolated from scientific advancement.

6) Education Centre:

It is one of the education centres that is concerned with offering guidance and psychotherapy for students who are lagging far behind and who suffer from slow learning and brain damage. The center is concerned with the individual care of each pupil according to his special needs, where a diagnosis of points of weakness of the student's performance, work and study are conducted in attempts to treat and cure them. Through a specific curriculum, the centre teaches its pupils ways of self-learning and encourages their creativity in order to polish their skills and broaden their self-trust. Primarily, a pupil starts his life at the center by taking psycho-educational tests identify his mental abilities and educational standard. These tests clarify the pupil's abilities so that the central authority might be able to help him overcome his problems. Moreover, the centre makes available therapy and counselling for behavioral problems such as stuttering lingual retardation, speech defects such as dysmorphobia, elision and aphasia and sound defects such

as misuse of sound. Furthermore, the center offers counselling and educational services to help the pupils in the fields of learning Arabic and Maths in addition to skills of summing up, arrangement, time management, skills of listening, development of comprehension, writing and composing. The center also makes available other special services for talented pupils of extra intelligence (Al-Meaddawi, 1999, p. 165).

7) Qatari Diabetics Society:

It is voluntary society that includes among its units the Social Care Unit, which represents the connecting link between the patient and society. This unit performs counselling activities by interviewing the patient and his family where specialists guide them how to deal with the illness and psychologically prepare them to accept it, live with it, and lighten its impacts.

3.3.5 Academic Rehabilitation in Counselling

The University of Qatar is concerned with psychological and social studies. It includes psychology and sociology sections through which students are qualified, prepared to work in the field of social and psychological services. With the rising need of the society for counselling, the university found it necessary to provide postgraduate programs in this field. These programs are summed up as follows:

1) Masters in Counselling

This program is conducted in the psychology department, faculty of education. It aims at providing government institutions with the required qualified counselors. It also aims at making available counselling services in society. One of the important objectives of this program is preparing trained counselors to conduct diligent scientific researches into the behavioural phenomena in the society and design counselling plans to deal with these phenomena. Furthermore, the program includes compulsory and voluntary subjects besides the master's thesis. Its duration is 36 hours distributed over a number of semesters. Among the conditions for joining in are possession of a university certificate, particularly in psychology or sociology, passing an interview to assess the students aptitude and

real desire to study and work in the field of counselling (Qatar University, 1998; 1).

2) High Diploma in Special Education

This program was proposed by the University of Qatar, and aims at preparing and qualifying teachers specialized in teaching for the handicapped students and training and helping them to adapt. The students of this diploma should have a university qualification in education psychology or sociology, particularly those with high averages, besides persons who have been working in the educational, social or psychological fields. A personal interview for the candidates is usually conducted to assert their fitness and aptitude for work with the handicapped and disabled (Qatari University, 1998: 3).

The program includes two sections: Teaching section, and, Rehabilitation specialist section. In each of the sections there are two majors: auditory handicapping, and mental handicapping. It takes 36 hours at the end of which the students receive a high diploma in special education. As for the content of the study, it constitutes psychology, psychosocial services, behaviour disorders, counselling, etc. It also includes field training for the students.

3) Counselling Diploma

This diploma was proposed by the Psychology Department in the Education Faculty, University of Qatar in 1998. It aims to prepare counsellors who are qualified to practice guidance and counselling to serve the individuals and society. It includes theory in 22 hours besides field practical studies for other 8 hours, at the end of which the student gets his diploma in counselling. Students with university certificates can join it, but those with high averages and that work in the fields of psychology and sociology are generally preferred (Qatar University, 1998; 2).

That was a brief idea of the most important practices of counselling in Qatari Society. It has become clear, in light of what has been explained, that these practices are limited to three main institutions: Ministry of Public health, Qatar University, non-government societies. Despite the development Qatari Society witnessed since the independence up to the present, counselling has not been

widely developed to cope with social development and changes. In light of remarks recorded by the researcher, diagnosis and counselling are still lacking accuracy. Moreover, psychological workers also lack effective integration with people's lives.

3.4 Summary

The Qatari family as an Arab Muslim family is considered the foundation of the society, and marriage is the sole and only way to create a family. Consequently, any brief liaison (or abnormal sexual relation, outside the marriage framework) is completely forbidden according to Islamic Law (*Shariah*). Moreover, this kind of relation is always condemned and denounced by the society. There are laws that regulate and control marriage and that aim at protecting the family. The government prepares policies and plans to encourage citizens to marry and boost the level of living standards of the Qatari family, as the first cell of society. Whether this cell is strong or weak is reflected through the society.

Qatari society has witnessed multi-sided changes with deep dimensions. This was reflected in the family. In discussing this point in the Gulf societies, Al Najjar (1981, pp. 2-8) Asserted that the nature of production relation has its own effect on social relation. Particularly, the relations within the family in a changing society where new values emerge while some older ones disappear. The people have to become well adjusted with the changes to prevent problems that would arise otherwise. In an essay about oil and change in the Arab countries, the cultural and social changes were discussed (Al-Mossawi, 1993, p. 98). The power of wealth is demonstrated through individual behaviours and aspirations. The youth involved in commercial activities aimed to obtain maximum wealth with minimum effort. In this atmosphere, values of profit, competition, and individualism emerged which influenced the family.

In discussing the situation of marriage and family in Qatari society, it was found that there are several factors contributing to change such as the discovery of oil, the consequent increased revenues, spread of education, urbanization, openness to the outside world, modern technology, and consuming culture. All these factors influenced the changes in the Qatari family. The traditional principles of marital choice were affected, nuclear family became popular, the role of the family in society decreased, and the

traditional roles inside the family changed (Al-Sa'aty, 1988; Al-Ghanem, 1998; Malikian, 1985; Al-Khouly, 1984).

Investigating the recent statistics, showed that the main characteristics of marriage and family in Qatari society were as follows:

- The married citizen constitutes 54.1% of the total.
- In comparison with males, more females are married at a young age .
- Although that more than 90% of the married males have one wife, there were 1383 males having more than one wife.
- 37.5% of the documented marriage contracts during 1998 indicated that the partners were blood relatives.
- 28.5% of those aged 15 years and above were not married.
- The Qatari family is characterized as a large family. With a long period of marital life, there is an increase in the number of children. Accordingly, the stresses become more on the parents and the family role in education may be affected.
- During the period 1989-1998, the cases of death were 306 males per year and 204 females per year.
- Children and adolescents constitute approximately 40% of the population in Qatar.
- The aged people (more than 65 years of age) constitute 1.3% of the total. This percentage equals 6678. 26.1% of the aged people were either divorced or widowed. Al-Sherbiny (1997) discussed the problem of aging concluding that it is usually accompanied by psychological and physical changes (p. 67).
- 17.03% of those aged between 5-30 years, either did not go to school or dropped out of school.
- Two-thirds of Qatari divorcees were females and there was 92% of widows.
- The work-force distributed between males (approximately 75%) and females (25%). The females constitute 72.03% of those who are not economically active.
- There were 1479 handicapped (blind, deaf, mentally retarded, paralysed, loss of limb, etc.) cases among Qatari citizens.

With these characteristics, the need for counselling seemed to be very important. This idea will be interpreted using some of the above mentioned figures, as follows : In 1998 the married individuals constituted 54.1% of the Qatari citizens, aged from 15 years

and above. There is no evidence that this high percentage of husbands and wives got any formal guidance on how to improve their marriage, to bring up children in the right manner, to deal with unexpected crises, etc. 9.33% of males and 3.95% females were married at the age of less than 20 yrs. In general, when couples marry at a very young age, and do not have enough experience, they are unable to foster a strong and happy marital life thus developing problems in the marriage. In Qatari society, in spite of 93.7% males having only one wife, there were still 6.24% having more than one wife. This latter percentage equalled 1383. This number is considered relatively high as Qatari society is small. Having more than one wife is a potential reason for divorce and family conflicts. The official figure showed that 18024 males of those aged from 15 years were bachelors and 15536 females from the same age group were spinsters. For staying single, there could be several reasons besides the personal such as being unable to find the right partner, misconceptions of marriage, misconceptions of family life, etc. Unfortunately, about two-thirds of the divorced cases of Qatari citizens are females and about 92% of widowhood cases are also females. Widowed and divorced people may face stressful conditions. They usually need, in this case, counselling to help overcome their stress. Single parenting families are also related to divorce or widowhood – in these patterns of family, the roles change and responsibilities increase thus resulting in more stress and psychological disasters not only in the parent but also the children (Al-Rashidi, and Al-Khulaifi, 1997). Regarding family structure, it was seen that about 52% of Qatari families have five or more family members, and children and adolescents constitute about 40% of the Qatari population. With this large number of family members, there is an increased need to provide for the family, financially and emotionally, which could result in stress on the parents and the need for professional help. From the educational perspective, it was shown that 17.03% of those aged between 5-30, either have never been to school or dropped out of school. This problem requires an integrated co-operation between counselling and education, since both of them are required to foster the personality of the students. Regarding work, it was found that the Qatari citizens who are economically active are distributed between 75% males and 25% females. It should be noted that this percentage (25%) is relatively good in comparison to the period before the discovery of oil. Daher (1983, p. 174) showed that women from the Gulf prefer work to obtain experiences and skills for the future or to achieve social prestige. Al-Sabah (1985), in his study, showed that approximately 80% of the sample (N=376) insisted on

continuing work with the aim of self-equalization followed by bringing up children. However, there are difficulties giving rise to stresses when trying to achieve balance between the work (office) and home. Ghoneem (1989, p. 231) mentioned the results of some studies conducted on Qatari women and it was found that psychological and social stress suffered by the Qatari females motivated them to work as a means to overcome the stress and liberate them from the traditional family life as well as obtaining new knowledge in the process. These findings corroborated with those of Al-Sabah (1985) in that women require additional support in order to maintain the balance they have to make between their career and home. Counselling is one kind of such a support.

There are several studies conducted on the work of women in Qatari society. There are some counselling activities but as it has been shown, those activities are neither organized nor professional. It cannot meet or satisfy the individuals and societal needs that interpret the existence of popular alternatives of counselling. In spite of these alternative have become rare now in comparison to the past, they still exist.

Saleh (1998, pp. 77-105) discussed some of these practices in the Arab world. Voodoo is one of these practices of superstitious beliefs. Some women used voodoo which is a form of sacrifice (killing of a animal and even a human sacrifice in very ancient times) and the participants were required to dance around the sacrifice until the evil passes away. Voodoo has not completely disappeared but it still exists to a lesser extent and is practiced by some very superstitious people. In the past the women resorted to *voodoo* because they were not literate; did not hold jobs outside the house and hence they were depressed and had no intelligent ways to release their stress.

Voodoo is less prevalent now than before. That is because of the spread of education. With regards to Qatari women, they are now more educated because of the encouragement for further education and hence have become more active in the society. This has enabled them to express themselves and use modern methods in dealing with their problems rather than the old, traditional ways of *voodoo* (*black magic*).

There are several beliefs which support *shawatha* and black magic. This too is being practiced nowadays but to a lesser extent. In former days, it was a common belief that if one had a headache or any illness, it was due to the existence of a *jinn* in the body. Therefore, he was encouraged to bring a sheep and beat it with a stick until the *jinn* was transferred from his body into the body of the sheep. Another example of a superstitions of belief is hanging the head of a dead bird or cat; in some instances the mouth of a dead

pig; or a full lemon tied with green pepper, in the entrance or outside the window of the house. They believed that by doing this, the evil was not allowed to enter the house. Superstitious beliefs still exist although to a lesser degree as a cultural heritage between generations. Of course, the law and government are against *voodoo* practices especially if it results in harming the individuals but, it cannot prevent it completely. The existence of effective counselling will satisfy individual and societal needs especially in facing problems. In modern society, counselling has to interact positively with this situation, particularly with the facts that affect the personality and other social organisations where a number of studies asserted the need to incorporate interdisciplinary collaboration into mainstream counselling as a means toward social change, by discussing redefinition of the profession through realigning power, fostering hope, considering the social context and keeping pace with relevant developments. Bemak (1998) asserted that because counselling has a history of advocacy, the redefinition is an extension of contemporary counselling as well as compatible with values, professional mission and contemporary issues of the profession.

In a discussion about the role of counsellors concerned with social changes, Lee (1998) asserted that they should be effective not only on their clients' lives, but also on the world around them. This requires professional efficiency and understanding of the characteristics, dimensions and reflections of changes on the personality.

CHAPTER FOUR

METHODOLOGY

CHAPTER FOUR

METHODOLOGY

Introduction

This chapter describes the methodology of the study that answers the main question: what are the attitudes of Qatari citizens towards marriage and family counselling. Accordingly, before explaining the methodological procedures, the chapter will describe the objectives of the study and present the procedural definitions of attitude towards marriage and family counselling. This is followed by a description of the study sample, data collection tool, statistical data processing, and tabulation of the results.

4.1 Objective of the Study

The principal objective of this study is to identify the attitude of the Qatari people towards marriage and family counselling, in terms of seven main dimensions, which meet the study problems, as follows:

- benefits and importance of counselling
- the counsellor
- challenges of counselling
- family educational counselling
- counselling before marriage
- counselling during marriage
- counselling after marriage

These dimensions constitute the content of attitude, which this survey tries to identify and then provide a final answer to: “What is the attitude of Qatari people towards marriage and family counselling ?”

4.2 Definition of Attitude Towards Marriage and Family Counselling

It is necessary to define the term “attitude in relation to marriage and family counselling” so that it can be understood within the context of the current study. The concept of “attitude” was, and still is, a focus of interest to psychological studies. It has also been a point of controversy and argument. There are many theories that explain the dynamics, changes, and significance of attitudes to human behaviour. Such theoretical

trends in defining “attitude” can be classified into two approaches (Berkowitz, 1986, p. 168):

The first approach suggested that attitude is an underlying pattern or predisposition with cognitive, emotional, and behavioural components. Supporters of this approach assume that these three dynamics are inter-related.

The second approach suggested that attitude is primarily concerned with the emotional aspect of a person’s relationship with a social object (either acceptance or rejection). This approach makes a distinction between emotions and beliefs (which include cognitive and behavioural dimensions). According to this view, when measuring the attitude towards any topic, it is not necessary to obtain the total score of the three components, i.e. cognitive, behavioural, and emotional (Abdullah, 1992, p. 18), but only to evaluate the emotional component.

However, in the light of modern studies (Glasser, 1998, pp. 82-88), there is an inter-relationship between thought, feeling and action. These components, coupled with the internal psychological processes of the body, form the total behaviour. There is a relationship and influence between what an individual thinks, feels and acts. An individual may become grief-stricken when he recalls something horrible and may commit a certain act under the influence of this thought or impulse. It is difficult to hold thought, emotion, and actions distinct from each other. The present study, therefore, utilises both these approaches in defining attitude towards marriage and family counselling as being a “predisposition of beliefs, facts, and behavioural readiness towards the benefits and importance of counselling, obstacles facing counselling and the psychological counsellor, the role of counselling in family education, and the roles of counselling before, during and after marriage”. Within the framework of this general procedural definition, the items of the data collection tool for the present study were formulated.

4.3 Study Sample

This study was used on a random sample of 250 Qatari citizens who aged 24 years and above. Three interviewees were not accepted because of incomplete questionnaires, making a final study sample as 247. ‘Randomly’ indicates that every participant in the population has the same chance to be selected in the sample. Results of the study can be generalized only if the sample is randomly selected. As the study is concerned with

attitudes of Qatari citizens towards marriage and family counselling, the sample was randomly selected from the society as a whole, not from a specific group. The interviewees were randomly selected in the following manner:

- identifying the characteristics of the demographic composition of the Qatari society in terms of population distribution according to gender, nationality, age, social status, educational background, work, etc., depending on the official censuses.
- identifying the characteristics of the Qatari people (not foreign-born residents) pertinent to the present study topic, taken from the periodic bulletins of the statistics issued by the Statistics Department of the Planning Council;
- determining the numbers and characteristics of the sample in terms of the possible variables in order to construct a stratified sample which appropriately represented the characteristics of Qataris aged 24 years and above.
- contacting the Qatar state authorities, particularly the Planning Council, Qatar University and Ministry of Education to inform them of the objectives of the research, in order to solicit their approval and co-operation in making required data available. This is a routine procedure for any research carried out in Qatar.
- random selections of people from residential buildings were made and one individual from each building was interviewed. The interview was conducted with the subject according to his agreement and co-operation, otherwise a member of the same family would have been interviewed instead. In all cases, it was carefully considered that an interviewee should have the required characteristics.

The following table 16 shows the final characteristics of the sample:

Table (16)
Characteristics of the Study Sample

Characteristics (Variables)		N	%
Gender:	Male	110	44.5
	Female	137	55.5
Age (years):	Less than 24 to 30	94	38.1
	30 to 40	87	35.1
	40 or above	66	2.0
Marital status:	Single	57	23.1
	Married	129	52.2
	Divorced	46	18.6
	Widow	15	6.1
Family Members:	Less than 5	96	38.9
	5 or more	151	61.1
Residential area:	the capital	156	63.2
	Outside the capital	91	36.8
Education level:	Lower than University	117	47.4
	University or above	130	52.6
Job:	Technical	89	36.0
	Administrative	80	32.4
	Others	78	31.6
Income:	Low	22	9.0
	Medium	113	45.7
	High	112	45.3

Notably, those who are less than thirty years are the youngest interviewees, i.e. their ages range from 24 to 30 years. Those who are classified under “other” within the job variable (work) include those who are unemployed as well as students who do not have jobs for which they receive fixed salaries. As for the income variable, defining the level of income (low, moderate and high) was based on the person’s perception of their income in relation to the income of others. It was noticed that many interviewees declined to specifically mention their income. Moreover, many persons have no fixed incomes, particularly those engaged in businesses.

4.4 Data Collection Tool

In the present study, the data collection tool was a questionnaire that was designed to meet the objective of the study, i.e. identifying the attitude of the Qatari people towards marriage and family counselling. The questionnaire was designed and standardised through the following procedures:

4.4.1 Construction of the Questionnaire

There are several principles of construction of psychological scales. McLeod (1994, p. 62) mentioned seven distinct phases of construction : the literature must be reviewed, or an exploratory study carried out to generate an initial definition of the construct or constructs to be assessed; a large pool of items potentially relevant to this construct is assembled; these items or questions are administered to as large a cross-section of people as possible; these results are examined with a view to reducing the item pool to the smallest possible set of questions consistent with criteria of reliability and validity; the final version of the scale is put together, with careful attention to instructions to respondents, layout, and the order of items; studies are carried out to evaluate the reliability and validity of the scale, and lastly the scale is given to a large sample of the population, and perhaps also to special sub-groups, to generate norms for groups of respondents of different ages, gender, occupation, social class and so on.

Construction of the current study questionnaire started with reviewing literature on counselling in general and marriage and family counselling in particular. It was shown that marriage and family counselling includes pre-marriage counselling services; during marriage counselling services, and after termination of marriage counselling services (See section two, chapter two). Besides these, several literature (Al Rashidi & Al Khulaifi, 1997; Al Kazzafy, 1996, and Zahran, 1991) discussed that marriage and family counselling from therapeutic preventive developmental perspective. It includes role of counselling in family education. Al-Rashidi & Al-Sahel (2000) identified several cultural obstacles confronting counselling.

This literature, besides my own experience in practicing counselling, was the basis in designing the scale of attitudes towards marriage and family counselling in Qatari society. According to the above mentioned literature, there are five dimensions which included : pre-marriage counselling; during marriage counselling; after termination of marriage counselling, the role of counselling in family education, and challenges that face

counselling. Discussing these five dimensions with experts showed that it is essential to include other two additional dimensions, namely; attitudes towards the counselor, and benefits and importance of counselling. That is because the efficiency of any system depends on the efficiency of those responsible for it. The effectiveness of counselling depends mainly on the efficiency of the counselors. Marriage and family counselling is counselling application in the field of marriage and family mental health. At the same time, marriage and family counselling is a branch of mainly on the counselor. When the dimensions of the scale were discussed with experts, there was in-depth discussion about the counselling in general. According to this, the following are the seven dimensions :

- benefits and importance of counselling
- the counsellor
- obstacles facing counselling
- family educational counselling
- counselling before marriage
- counselling during marriage
- counselling after marriage

Formulating the scale items began with identifying as much as possible items for each dimension. These items were reviewed regarding language, meaning and significance to the topic and then re-written. The repetitive were deleted, and the unclear items were rephrased. In a pilot discussion with five experts in psychology, it was concluded that the scale dimensions were equally important and hence the items had to be distributed equally on the scale dimensions. Initially, before testing the scale, there were 13 or 16 items for each dimension. But the discussion with experts and in-depth interviews showed that some of those items were not significant. Thus arriving at 11 items for each dimension totaling to 77 items for seven dimensions. There are five responses to each of these items (strongly agree, agree, difficult to determine, disagree, strongly disagree). These five responses have quantitative values appropriate to each response and item content, whether the wording of the content is positive or negative. The questionnaire was then applied on a pilot sample through in-depth interviews and the administration indicated that items were clear and understandable. Experts with whom the questionnaire was discussed asserted that it covers the major components of attitude towards marriage and family counselling as well as the dimensions aimed to be measured.

4.4.2 Validity of the Questionnaire

When assessing how good a test is it is necessary to take into account the validity. McLeod (1999, p. 90) mentioned validity as one of the three criteria in assessing how good a test/scale is. Validity answers the question: does the test measure what it is supposed to measure? There are several ways in measuring validity. In the current study, the questionnaire validity goes through two ways: content validity and expert consensus as follows:

Content Validity: Once the items were devised and worded, they were reviewed to ensure the relevance of items for each dimension; for example, items of attitude toward pre-marriage counselling were amended to correctly express topics or matters on pre-marriage counselling, and etc. This was applied to the seven dimensions of the questionnaire.

Expert Consensus: Five (5) academicians holding a Ph.D. in psychology, with experience in counselling revised the questionnaire. Based on their feedback, necessary amendments were made in the questionnaire. The items of the questionnaire were accepted, dependent on the agreement of at least four of the arbitrators.

4.4.3 Reliability of the Questionnaire

Reliability answers the question : Is the test robust enough to be used under different circumstances ? There are different ways of calculating the reliability of a test, such as internal consistency and test re-test reliability (McLeod, 1999, p. 90). In the current study, the reliability of the questionnaire was ascertained by three procedures: test and re-test, internal consistency and Alpha Cronbach.

Test and Re-Test : The questionnaire was applied twice to a sample of 120 citizens with an interval of about two weeks between the two applications. Data was processed by computer using the SPSS program. By calculating the correlation between the results of the first and the second applications, the value was approximately 0.8. This value was of a high statistical significance ($P < .001$). If this is the case for the questionnaire as a whole, it also applies to each of its seven dimensions, as shown in Table 17.

Table (17)
Correlation Between the First and Second Applications of the Questionnaire

Dimensions	Correlation Coefficient
Benefits and importance of counselling	.732**
The Counsellor	.771**
Obstacles facing counselling	.577**
Family educational counselling	.618**
Counselling before marriage	.705**
Counselling during marriage	.614**
Counselling after marriage	.604**

** $p < .01$

It is clear from the table that all the values of correlation coefficients between the first and second applications are significant, which confirms the reliability of the questionnaire.

Internal Consistency

The internal consistency of the questionnaire was checked. Data of the first application was processed. Values of correlation were calculated for the dimensions with one another on the one hand, and for each dimension with the total score of the questionnaire. Table 18 shows the correlation coefficients between the dimensions of the questionnaire.

Table (18)
Correlation Coefficient of Dimensions

Dimensions of the Scale	First	Second	Third	Fourth	Fifth	Sixth	Seventh
First	-	-	-	-	-	-	-
Second	.497**						
Third	.450**	.708**					
Fourth	.066	.388**	.397**				
Fifth	.425**	.630**	.645**	.234*			
Sixth	.375**	.606**	.584**	.227*	.781**		
Seventh	.389**	.609**	.662**	.314**	.745**	.772**	

* $P < .05$;

** $P > .01$

The table shows that there is a highly significant correlation between the questionnaire dimensions either at the $p < 0.01$ or $p < 0.05$ levels. Nevertheless, the dimension 4 is not statically correlated with the dimension 1. However, the correlation coefficients between the dimensions have statistical significance, which confirms the internal consistency of the questionnaire. The statistical processing also shows a significant correlation coefficient between the score on each dimension separately and the total score on the questionnaire, as indicated in Table 19.

Table (19)
Correlation Coefficient Between the Score of Each
Dimension and the total Score of the Questionnaire

Dimensions	Correlation Coefficient
Benefits and importance of counselling	.854**
The Counsellor	.821**
Obstacles facing counselling	.502**
Family educational counselling	.829**
Counselling before marriage	.828**
Counselling during marriage	.876**
Counselling after marriage	.803**

** $p < .01$

The score for each dimension has a significant correlation with the total score of the questionnaire. Given the above, it can be concluded that the scale of attitude toward marriage and family counselling has an acceptable level of validity and reliability.

Alpha Cronbach

To identify the reliability of the questionnaire, Alpha Cronbach was administered. Analysis revealed that Alpha Cronbach of the questionnaire as a whole was .9669. For each dimension of the questionnaire, Alpha Cronbach is as shown in the following table :

Table (20)
Alpha Coefficient of Each Dimension of the Questionnaire

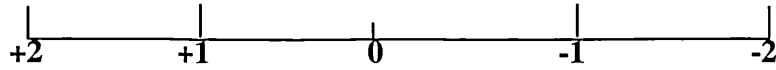
Dimensions	Alpha Coefficient
Benefits and importance of counselling	.9258
The Counsellor	.9039
Obstacles facing counselling	.8343
Family educational counselling	.8192
Counselling before marriage	.9309
Counselling during marriage	.8958
Counselling after marriage	.9149

It is clear from the table that the alpha coefficients of the dimensions of the questionnaire range between .8343 and .9309. It is worth mentioning that the statistical analysis include calculating alpha cronbach for each item of the questionnaire if item deleted. The values of the coefficient were between .96 and .97. Before data analysis, and to make sure that the questionnaire was reliable, alpha coefficient was calculated on the study sample as a whole (N=247). Analysis revealed that the value of alpha coefficient was .9367 and for each of the seven dimensions separately the alpha coefficient was .8626; .9090; .8067; .7607; .9170; .8999, and .8833 respectively.

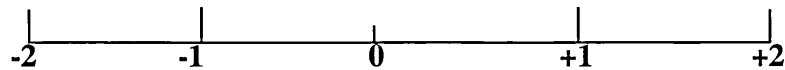
4.4.4 Scoring the Questionnaire

The questionnaire scoring was calculated according to the interviewees' responses to the items. As stated before each item has five (5) responses: Strongly agree, agree, difficult to determine, disagree and strongly disagree. These responses were assigned the following quantitative values, respectively for the positive items: (+2), (+1), (0), (-1) and (-2), while the response to the negative items were given the opposite values, i.e. (-2), (-1), (0), (+1), and (+2). The negative items are 33 – 43 (See Appendix 1).

It is worth mentioning that the numbers +2, +1, 0, -1, and -2 are quantitative values reflecting the nature and the strength of the interviewees responses on the scale items. There is an equal distance between each value. 0 is in the middle, on the left there are two equal positive values and on the right there are two equal negative values as is illustrated in the following figure :



This is regarding the positive items. Regarding the negative items, the opposite calculation was done. Accordingly, the quantitative value of responses were reversed to read as follows :



The distances between these values are completely equal. The interviewees total score on the questionnaire results from calculating all values reflecting their responses in all the questionnaire items. The questionnaire includes 87 items. The first 10 items are not included in the seven dimensions. The remaining 77 items are equally distributed over seven dimensions with 11 items for each dimension. Therefore the quantitative value of responses for each dimension ranges from (+22) to (-22). Based on the responses of interviewees to the entire questionnaire items, their attitude towards marriage and family counselling was categorized under five patterns : very positive; positive to some extent; neutral; negative to some extent, and very negative. As mentioned above, the distance between each two quantitative values of responses is equal. For example, the distance between 2 and 1 is identical to the distance between 1 and 0 or 0 and -1, etc. As there are five patterns of attitudes, they should take the same bands. Accordingly, the patterns of attitudes towards marriage and family counselling were identified as follows :

At the Level of Each Dimension of Attitude

As the quantitative value of responses to the items of each dimension separately ranges from (+22) to (-22), the distance between these two values is 44. Since there are five patterns of attitudes, so the band of each is $44 \div 5 = 8.8$. Hence, the band of each pattern should be 8.8. The interviewees mean score indicates the attitudes as follows:

- very positive attitude: If the value ranges from (+13.3) to (+22)
- positive to some extent attitude: If the value ranges from (+4.4) to (+13.2)
- neutral attitude: If the value ranges from (+4.3) to (-4.3)
- negative to some extent attitude: If the value ranges from (-4.4) to (-13.2)
- very negative attitude: If the value ranges from (-13.3) to (-22)

Notice that the band of each pattern of attitude is thus 8.8.

At the Level of the Questionnaire as a Whole

As mentioned earlier, the quantitative value of responses of each item of the questionnaire ranges between (+2) and (-2). The items which measure attitudes are 77 in total. Accordingly, the quantitative value of responses on these items ranges between (+154) and (-154). The distance between these two values is 308. Since there are five patterns of attitudes, so the band of each will be $308 \div 5 = 61.6$. The interviewees mean score indicates their attitudes towards marriage and family counselling as follows :

- very positive attitude: If the value ranges from (+92.4) to (+154).
- positive to some extent attitude: If the value ranges from (+30.8) to (+92.3).
- neutral attitude: If the value ranges from (+30.7) to (-30.7).
- negative to some extent attitude: If the value ranges from (-30.8) to (-92.3).
- very negative attitude: If the values ranges from (-92.4) to (-154)

The band of each pattern is thus 61.6.

In this manner the pattern and intensity of interviewees' attitude toward marriage and family counselling was identified. It can be seen that the quantitative value of responses reflects the pattern and intensity of attitude.

4.5 Data Collection

Data was collected through administering the questionnaire. Depending on face-to-face interviews, the questionnaire was administered to each subject separately. Data collection was conducted by 10 field researchers under the supervision and participation of the author. All of them were experienced University graduates in the field of psychology or sociology. The author organized training meetings with the team to be in touch with the aim and nature of the research, and to know how to select the interviewees according to the sample criteria. They practiced on a small sample first and their performance was supervised by the author. After making sure that the data collection could be done in the right manner, it was administered on the study sample. In the initial stage of implementing the questionnaire, the researcher first had to meet with the sample on a one-to-one basis and give them a clear idea of the research in addition to explaining the meaning of the two important words : counselor and counselling – to ensure that the subjects were aware of what counselling and counselors are.

4.6 Statistical Processing

Data were processed and analysed using the computerised Statistical Package for Social Sciences (SPSS), as follows:

- Computer data entry
- Responses to the negative items were re-coded so that the quantitative values were (-2), (-1), (0), (+1), and (+2) for “strongly agree, agree, difficult to determine, disagree, strongly disagree”, respectively.
- Calculating the frequencies and percentages of responses for all items and variables included in the questionnaire for attitude toward marriage and family counselling. Then, the statistics were accurately revised again.
- Calculating the mean and standard deviation for the quantitative values of responses for the items of each dimension, as well as the questionnaire as a whole :
 - Items 11 – 21 were calculated and labelled as Dimension One
 - Items 22 – 32 were calculated and labelled as Dimension Two
 - Items 33 – 43 were calculated and labelled as Dimension Three
 - Items 44 – 54 were calculated and labelled as Dimension Four
 - Items 55 – 65 were calculated and labelled as Dimension Five
 - Items 66 – 76 were calculated and labelled as Dimension Six
 - Items 77 – 87 were calculated and labelled as Dimension Seven
 - Dimensions one – seven were calculated and labelled as Dimension Eight. It includes all the seven dimensions constituting the overall attitudes towards marriage and family counselling.
- Calculating t-test to identify the significance of differences between the mean score of quantitative values. It was applied the groups of the sample classified according to the variables of gender, number of family members, place of residence and education (in other words, the variables according to which the sample was classified into two groups).
- Applying the one-way ANOVA analysis to identify the significance of differences between the mean score of quantitative values indicative of attitude. This was applied to the groups of the sample classified according to the variables of age, marital status, job and income (in other words, the variables according to which the sample was classified into three groups or more).

- If there is a significant difference between mean score as indicated in using one-Way ANOVA followed by the Scheffe multi-comparison test to identify between which groups the significant differences are found.
- Applying the two-way ANOVA to the interviewees' mean score on each dimension of the questionnaire, to identify the effect of any bilateral interaction between variables.
- Applying the two-way and three-way ANOVA to the interviewees' mean score of the overall items of the questionnaire, to identify the effect of multiple interaction between variables in this total mean score.
- Conducting the second order factor analysis of each axis of the questionnaire of attitude toward marriage and family counselling. The purpose of factor analysis is to discern and to quantify the dimensions supposed to underlie performance on a variety of tasks. The factors produced by factor analysis are mathematical entities, which can be thought of as classificatory axes, with respect to which the tests in a battery can be "plotted" (Faraj, 1981, p. 62). In the current study conducting factor analysis of the interviewees responses on items of each dimension of the questionnaire used to identify the factors or the general meanings which interpret the variance of attitudes towards marriage and family counselling.

This is the statistical plan according to which the survey data was processed. The probability levels of 0.01 and 0.05 were adapted for all statistical coefficients, where reference is made under each table of results, whenever applicable.

4.7 Tabulation of Results

The results of the study with regard to the dimensions of attitude toward marriage and family counselling were organised at the level of each of the seven dimensions and then at the level of these dimensions together. As for the former, they were arranged in a manner that show the frequencies and percentages of the responses to the items of each dimension, ANOVA analysis of the quantitative value of such responses according to the variables of the study, and factor analysis of the items of each dimension. As for the latter, the results for the total scores of subjects on the questionnaire were organised in tables showing the attitude toward marriage and family counselling (see Chapter V).

4.8 Summary

This chapter presents the methodology of the current study, which aims mainly to identify the attitude of Qatari citizens towards marriage and family counselling. The study was conducted on a random sample of 24 years and above (N=247). The study used standardised scale to measure seven dimensions constituting the overall attitude towards marriage and family counselling. Data was collected and was processed using a computerised statistical package for social science. Results were tabulated according to the seven dimensions of attitude toward marriage and family counselling.

CHAPTER FIVE

RESULTS

CHAPTER FIVE

RESULTS

Preface

This chapter includes the main findings of the study regarding the attitudes of interviewees towards marriage and family counselling. The detailed results were tabulated and included in Appendix 1 (Tables 23-61). This chapter includes eight sections: benefit and importance of counselling; counsellor; obstacles facing counselling; role of counselling in family education; pre-marriage counselling; counselling during marriage; counselling after termination of marriage, and overall attitudes towards marriage and family counselling.

Sections one to seven present the findings related to each dimension of attitude towards family and marriage counselling by considering: patterns of attitudes, strength of attitudes, effect of bilateral interaction between variables on attitudes, factor analysis of major components of attitude, and finally, summary. The eighth section is an in-depth analytical presentation of the overall attitude of the interviewees towards marriage and family counselling. This is achieved by utilising the findings presented in the first seven sections.

An explanation of several key terms used in this research study is provided to enable a better understanding of the results.

- Attitude dimensions: each of the seven dimensions has 11 items and the sample size is 247. The sample answered each dimension (11 items), therefore, $11 \times 247 = 2717$, which is the total number of responses for items of each dimension.
- Mean of frequencies: the total of frequencies of responses divided by the number of items (11).
- Pattern of attitude: is the extent of agreement/disagreement reflecting the interviewees' responses on the items, i.e. very positive denotes strongly agrees; positive to some extent denotes agrees to some extent; cannot determine denotes no response, negative to some extent denotes disagrees to some extent, and very negative denotes strongly disagrees.
- Mean score: The quantitative value of interviewees' responses on the items of the dimensions. The quantitative value of each item ranges from (+2) to (-2). Each dimension has 11 items, therefore, the total quantitative value of each dimension

ranges from (+22) to (-22). The mean score lies between both these values, which reflects the interviewees' responses on the items.

To make it possible to view the pattern of results emerging from the study as a whole, a summary table on main findings has been prepared (table 21). The sections, which follow all, refer back to this table, and present more detailed analysis of the findings that are listed in it.

Table (21)
Summarizing the Significant Findings Regarding Attitudes
Towards Marriage and Family Counselling

Dimensions	Attitude	Affective Variables	Significance
Benefits and importance of counselling	Positive to some extent	<ul style="list-style-type: none"> - Education - Job - Gender & Family Members - Age & Marital Status - Marital Status & Family Members 	<ul style="list-style-type: none"> P< .01 P< .05 P<.01 P<.00001 P<.00001
The counsellor	Very positive	<ul style="list-style-type: none"> - Gender - Age - Residential Area - Income - Age & Marital Status - Marital Status & Family Members - Education & Job - Education & Income - Job & Income 	<ul style="list-style-type: none"> P< .01 P< .01 P< .01 P< .05 P< .00001 P< .00001 P< .00001 P< .00001 P< .00001 P< .00001
Obstacles facing counselling	Negative to some extent	<ul style="list-style-type: none"> - Gender - Age - Residential Area - Income - Gender & Residential Area - Marital Status & Family Members - Marital Status & Residential Area - Education & Job - Education & Income - Job & Income 	<ul style="list-style-type: none"> P< .01 P< .05 P< .01 P< .05 P< .04 P< .01 P< .04 P< .001 P< .02 P< .0001
Counselling in family education	Positive to some extent	<ul style="list-style-type: none"> - Education - Age & Marital Status - Family Members & Residential Area - Job & Income 	<ul style="list-style-type: none"> P< .01 P< .0001 P< .02 P< .0001
Pre-marriage counselling	Positive to some extent	<ul style="list-style-type: none"> - Gender - Residential Area - Education - Age & Marital Status - Marital Status & Residential Area - Education & Job - Income & Job 	<ul style="list-style-type: none"> P< .01 P< .01 P< .01 P< .001 P< .01 P< .04 P< .0001
During marriage counselling	Positive to some extent	<ul style="list-style-type: none"> - Residential Area - Education - Age & Marital Status 	<ul style="list-style-type: none"> P< .05 P< .01 P< .0001

		- Job & Income	P< .02
After termination of marriage counselling	Positive to some extent	- Age - Education - Age & Marital Status - Marital Status & Family Members	P< .05 P< .01 P<. 00001 P<. 00001
Overall attitude	Positive to some extent	- Residential Area - Education - Age & Marital Status - Gender, Education & Income - Gender & Job - Gender, Marital Status & Family Members - Marital Status & Income - Marital Status & Family Members - Job & Education - Job & Income	P< .05 P< .01 P< .0001 P< .04 P< .02 P<. 00001 P< .03 P< .02 P<.00001 P<.00001

5.1 Section One: Attitude Towards the Benefit and Importance of Counselling

Introduction

If counselling aims to achieve psychological health, it employs all possible tools and methods to help those who are suffering to overcome their problems. If this concept represents the therapeutic aspect of counselling, such a process is inclusive of preventive and developmental aspects that would enable those who seek guidance to adjust themselves to modern life with its inherent problems and stresses. As a result, they can achieve a better balance at both the personal and social levels. In many countries counselling has become an integral part of the educational process at schools, institutes and universities. The goal of education is to achieve the integration of the learners' personalities and counselling is an important means to implement this target. In the work field, counselling aims to help employees to achieve professional adaptation and job satisfaction. Thus, counselling contributes to solving real problems and here lies its necessity and importance to the individual and society. Within this framework, the current study is pertinent to investigating the attitudes of the participants towards the benefit of counselling as well as attention to its worthiness and the participants' willingness to take part in educating others of its importance. In other words, the study attempts to identify the interviewees' attitudes towards the benefits and importance of counselling in terms of (see Appendix 2 – Items 11-21):

- benefits of counselling in helping individuals to overcome their suffering
- benefits of counselling in helping to solve some serious problems in society
- importance of counselling regarding stresses of modern life
- benefits of counselling to achieve a better use of human resources at work
- benefits of counselling to enhance the educational standards at schools and universities
- willingness to visit specialized counsellor if this can help to achieve self-adjustment
- willingness to visit specialized counsellor if this can help to achieve social-adjustment
- willingness to participate in enlightening others on the importance of counselling
- advantages of enlightening others on the importance of counselling

- necessity that the government should give importance to the benefits of counselling
- importance of counselling to the individual and society

In light of the participants' responses to the above items the study reached the findings stated below.

5.1.1 Pattern of Attitude Towards the Benefits and Importance of Counselling

Table 23 (see Appendix 1) shows that most fall under the pattern of "positive" attitude, to a certain degree. If the total frequencies of responses to all items is 2717, there are 1264 frequencies, i.e. 46.5% under the attitude, "positive to some extent". This implies that "positive to some extent" attitude is the most clearly noticed pattern in the responses relevant to the benefit and importance of counselling. On the other hand, the frequencies of "very positive" attitude total 944 (34.75%) out of the 2717 frequencies. Therefore, 81.2 % of the total frequencies of responses, regardless of its intensity, express a "positive" attitude towards the benefits and importance of counselling.

Frequencies of responses indicating "cannot determine" attitude represents 17.04% of the total frequencies, whereas those denoting negative attitude are only 46 (1.7%). It can also be seen from the Table that 196 (80%) respondents, indicated they are fully convinced of the benefits and importance of counselling and its likely contribution to promoting the educational process; two thirds of the sample strongly agree that the State should pay attention to counselling because of the benefits it provides to society; 113 (45.7%) respondents reported that they strongly agree on the necessity of counselling to the individual and society. Nevertheless, the Table shows that only 15 respondents strongly agree to educate others on the importance of counselling, while 64 respondents (20%), indicated an interest (to some extent) to be involved in this effort. Therefore, it is clearly seen that there is a discrepancy between conviction of the importance and benefit of counselling on the one hand, and the willingness to participate in the effort for activating the role of counselling on the other.

The table also shows that the mean number of frequencies reflecting "cannot determine" is 42. It is also noticed that 93% of the total frequencies of responses under "No attitude" relates to the conviction of the benefits and importance of counselling in achieving harmony with one's self and social adjustment, as well as the willingness to participate in educating others on the importance of counselling. In other words, 431

frequencies out of 463 under “No attitude” option are related to these three aspects. The “negative to some extent” and “very negative” responses total 46 frequencies. They indicate a “negative” attitude towards the benefit of counselling (within the limits of items shown in the Table), and represent only 1.7% out of the total responses (2717) of the items. As previously stated, in general, the positive to some extent pattern is dominant in the responses indicating attitude towards the benefits and importance of counselling. The mean value of responses on items about attitudes towards the benefits and importance of counselling ranged between .255 and 1.75. The extreme positive limit is +2 and the extreme negative limit is -2.

5.1.2 Strength of Attitude Towards the Benefits and Importance of Counselling

The statistical analysis showed that the interviewees obtained a mean score of 12.56 on the whole scale of eleven items of benefits and importance of counselling. SD is 4.3. Table 24 (see Appendix 1) shows that there are significant statistical differences between mean scores according to only two variables: education and job. With regard to the education variable, the table shows that those with University degree or above achieved a higher mean score ($M=13$) in comparison to those with less than University education ($M=12.14$). The differences between the two mean scores are significant ($t=10.3$, $p=.002$). As for the job variable, the table shows that those who are employed, particularly those assuming technical jobs, scored a high mean compared to those who are unemployed. Scheffe coefficient for multi-comparisons shows that the significant differences are between mean scores of technical employees on the one hand, and unemployed on the other, whereas there are no significant differences between technical and administrative employees. This implies that those with a high education and employed, especially those holding technical posts, are more inclined to express a “positive” attitude towards the benefits and importance of counselling, when compared to those with less education and the unemployed. Except for the variables of education and job, the other variables have no effect on the mean score obtained by the interviewees’ on the items of importance and benefits of counselling.

In the context of clarifying the interviewees attitudes towards benefits and importance of counselling in general, there are two items relating directly to the intention to personally use counselling which are : “willingness to visit specialized counsellor if this can help to achieve self-adjustment”, and “willingness to visit specialized counsellor

if this can help to achieve social-adjustment” (items 16 and 17 respectively – see Appendix 2). These two items have been used together as an intention to use counselling. The interviewees responses on them were analysed considering the variables of gender, age, marital status, family member, residential area, education, job, and income. Appendix 4 includes the full results of the analysis. It was found that the interviewees mean score on the above mentioned two items is 1.158 with a standard deviation of 1.624. However, the findings indicate that the behavioural intention to personally use counselling seems relatively low. It is 1.158 constituting about 29% of the total positive value of the two items. The interviewees’ mean score significantly differ according to the variables of family members, education and job. Interviewees with a small family, the highly educated, and those with technical jobs achieve a significantly highly mean score in comparison with interviewees with big family, the less educated and those with other jobs. Regarding the job variable, the Scheffe Multi-Comparison test showed that significant differences were found between the mean score of interviewees who are classified as ‘other’, and the interviewees having ‘technical’ or ‘administrative’ jobs. However, no significant differences were found when comparing the interviewees having technical jobs with the interviewees having administrative jobs. The interviewees mean score on items of 16 and 17 are not significantly different according to the variables of gender, age, marital status, residential area, and income.

In summary, the intention to use counselling is high for those with a small family, highly educated and those holding technical or administrative jobs.

5.1.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Attitude Towards the Benefits and Importance of Counselling

A two-way ANOVA established that interaction between some variables resulted in statistically significant differences among the sample groups as pointed out in table 25 (Appendix 1). The results indicate that there are significant interactions between: a) gender and family members, b) age and marital status, and c) marital status and family members.

Regarding the interaction between gender and family members, the statistical output showed that males who live with big families had a high mean score ($M=14$), followed by females who live with big families ($M=12.77$) and thereafter, males who live with small families ($M=12.11$) and females who live with small families ($M=11.78$).

As for interaction between age and marital status, statistical analysis shows that younger widows scored the highest for “negative” attitude towards the benefits and importance of counselling, compared to other categories ($M= -14$). On the other hand, the older divorcees scored the highest for “positive” attitude ($M= 14.22$). According to the variables of age and marital status, the sample groups scored within the limitations of these two scores.

As for the interaction between the variables of marital status and number of family members, the two-way analysis shows that the divorcees who live with small families scored the highest for “positive” attitude towards the benefits and importance of counselling ($M=13.8$). This group was followed, in terms of order, by the widows living with the families ($M=13.58$), whereas those widows in families of small numbers scored the least for “positive” attitude towards the benefits and importance of counselling ($M= 8.67$).

In general, the attitude towards the benefits and importance of counselling is affected by the interaction between the characteristics of respondents in terms of gender, marital status and the number of family members. There might be, however, other variables affecting this attitude but not included in the study.

5.1.4 Major Components of Attitude Towards the Benefits and Importance of Counselling

The factor analysis of interviewees' responses to items of attitude towards the benefits and importance of counselling indicated that these items are loaded on three

factors. These factors account for 69.2% as shown in the following table 26 (see Appendix 1). The results show that six items were loaded on factor 1, as follows:

- Benefits of counselling in helping individuals to overcome their suffering (.789).
- Benefits of counselling in helping to solve some serious problems in society (.706).
- Importance of counselling regarding stresses of modern life (.681).
- Willingness to visit specialized counsellor if this can help to achieve self-adjustment (.930).
- Willingness to visit specialized counsellor if this can help to achieve social-adjustment (.935).
- Advantages of enlightening others on the importance of counselling (.723).

It can be clearly seen that the general meaning linked to these items is “the benefits of counselling”. This is represented by factor 1, which accounted for 27.2% of the overall variances.

Only two items were loaded on factor 2 as follows:

- Benefits of counselling to achieve a better use of human resources at work (.682).
- Benefits of counselling to enhance the educational standards at schools and universities (.732).

In light of these two items, this factor can be called “the educational and professional importance of counselling”. This factor indicated a variance of 29.8%.

Lastly, one item, (Importance of counselling to the individual and society), was loaded on factor three. This item is the factor itself and indicated a variance percentage of 12.8.

Two items were not loaded on any of the factors: “Willingness to participate in enlightening others on the importance of counselling” and “Necessity that the government should give importance to the benefits of counselling”.

5.1.5 Summary

This section presents an analysis of respondents’ attitude towards the benefits and importance of counselling. The following is a summary of the most significant findings:

- The attitude of respondents towards the benefits of counselling is “positive to some extent”.

- Respondents with higher education and having technical jobs expressed a higher positive attitude towards the benefits and importance of counselling in comparison to those with less education and having administrative positions as well as unemployed,
- Education and job have an effect upon the attitude towards the benefits and importance of counselling. The variables of gender, age, marital status, number of family members, place of residence and income do not effect this attitude.

Two-way interaction between the variables established statistically significant interactions between:

- ❖ *Gender and the number of family members*: Males living with big families expressed a more “positive” attitude towards the benefits and importance of counselling.
- ❖ *Age and marital status*: Older divorcees expressed a more “positive” attitude, whereas the younger widows expressed a “negative” attitude.
- ❖ *Marital status and number of family members*: Divorcees living with big families expressed a more “positive” attitude, whereas widows living in small families expressed a less “positive” attitude.
- ❖ *Factor analysis of responses* to the items on the benefits and importance of counselling established that the items loaded on three factors. The three factors achieved a variance of 69.8%. These factors are the benefits of counselling, educational and professional importance of counselling, and necessity of counselling for the individual and society.

5.2 Section Two: Attitude Towards the Counsellor

Introduction

Regardless of the value of a service rendered by an individual to the society, the behaviour of those receiving this service will be influenced by their attitude towards this individual. If the public image of counsellors is positive, this will be a very important factor for the success of counselling and its promotion in society. If the opposite is true, i.e. if the image of the counsellor is negative, confused or ambivalent, this will be an obstacle to counselling. This issue has a significance in Arabian society, including Qatari society. Some may regard the psychological service providers as somewhat similar to “clowns” or “fools”. This assumption has been gaining popularity as a result of certain TV series and movies in which the psychiatrist is shown most of the time as a confused, irresponsible and distracted person, unworthy of trust, unprofessional, unethical and inhuman. The image of the psychiatrist as depicted by some sources which shape social awareness, may have an influence on the behaviour of some people towards counselling services and their providers. Out of this concern, this study seeks to identify public attitude towards the counsellor. Within this framework, the study explores a range of aspects the attitude towards of the psychological counsellor as summed up in the following items (see Appendix 2 – Items 22-32):

- professional qualification of counsellors
- well-balanced behaviour of counsellors.
- sense of responsibility of counsellors
- professional experience of counsellors
- feeling of discomfort when confiding in the counsellors
- counsellors are worthy of respect in society
- acceptance of the idea that one of the family members can work as a counsellor
- willingness to obtain an academic qualification in counselling
- commitment of counsellors to the code of ethics
- necessity that the media should reflect a respectable image of counsellors
- people's view of counsellors

This section presents the findings according to the interviewees' responses to the above mentioned items.

5.2.1 Pattern of Attitude Towards the Counsellor

Table 27 (see Appendix 1) shows the pattern and intensity of attitude towards the counsellor. The total frequency of responses to all the items shown in table 25 is 2717. The biggest number of these frequencies fall under the category of a “very positive” attitude, scoring 1249, i.e. 46%, out of the total frequencies of responses. The table also shows that depending on the specific item, between 48 to 198, expressed a “very positive” attitude towards counsellors. According to the patterns of responses for each item, 80.2% of the respondents reported full conviction of the necessity that the media should reflect a good image of the counsellor. Further, 65.6% expressed full conviction that counsellors are academically qualified. By the same token, 55.9% of the respondents expressed the view that the counsellors display balanced behaviour as well as a sense of responsibility.

On the other hand, a “positive to some extent” attitude was expressed in 38.2% of the total number of responses. The table shows that 63.6% of the respondents expressed that they “somewhat” agreed that the counsellors were committed to the code of ethics. Furthermore, 55.9% of the respondents expressed that they “somewhat” agreed that the counsellor was worthy of respect, while a similar percentage expressed with the same intensity, that they accepted the idea that one of their family members could work as a counsellor and expressed their desire to obtain an academic qualification in counselling if they were given the opportunity.

The “cannot determine” attitude towards the counsellor was reflected on 14.7% of the responses. The table shows that the majority of frequencies (84), was related to the principle of “Confidentiality”. In other words, 34% of respondents expressed their uncertainty of trust towards the counsellor not to divulge their secrets. Further, 24.7% of the respondents did not give a final answer to accepting the idea of obtaining an academic qualification in counselling if they were given the opportunity. The table also indicates that a percentage of 20.6% - 23.9% of the respondents did not give specific responses to four issues, i.e. the image of the counsellor as seen by the people, experience and practical knowledge of the counsellor, sense of responsibility of counsellors, and behavioural balance. Obviously, these issues are very critical, and therefore the lack of certainty on the part of the respondents can affect their attitude towards counselling as a whole.

Lastly, the “negative” and “very negative” attitudes were represented by 29 responses, i.e. 1.07 %, out of the total number (2717). This finding supports the

previously stated conclusion that positivity is the dominant feature of interviewees' attitude towards the counsellor. This also concludes that regarding the mean which reflect the quantitative value of responses, there is no positive value for any items of the attitudes towards counsellor. Values of responses ranged between .122 and 1.8.

5.2.2 Strength of Attitude Towards the Counsellor

The statistical analysis of the responses to the items regarding the attitude towards the counsellor indicated that the mean score of the value of interviewees' responses is 14.15, with a standard deviation of 5.8. Table 28 (see Appendix 1) shows the mean scores obtained by the sample groups according to the variables of the study. Results indicate that some variables did not have any significant effect on the mean score with regard to the items of attitude towards the counsellor. These variables are: marital status, number of family members, education, and job.

Meanwhile there are some variables that have a significant effect on interviewees' mean scores with regard to the items on attitude towards the counsellor. These variables are: gender, age, residential area and income (*Note: the higher the attitude score, the more positive the attitude and vice versa*). Regarding the gender variable, males mean score is 15.33 while females scored 13.2, $t=2.97$, $p<.01$. Regarding the age variable, the older interviewees' achieved a high mean score (15.33) compared to the younger (12.67); while those in the age group 30 to more than 40 achieved a score of 14.86. The differences between these groups are significant ($F=5.3$, $p<.01$). The Scheffe multi-comparison test showed significant differences between the groups of 24 to less than 30 years on one hand and the other two groups on the other. However, there were no significant differences between the second group (30 to less than 40 years) and the third group (40 years or more).

As for the residential area variable, the table showed that the residents of the capital (Doha) have a significantly by high mean score compared to the residents of other locations. The mean score of responses of those living in the capital is 15.6, while it is 11.7 for those living in other locations. The differences between the two mean scores are significant ($t=5.5$, $p<.01$).

Lastly, the table shows that, with regard to the income variable, the mean score of interviewees with high income ($M=15.1$) is significantly higher when compared to the mean score for those with medium ($M=13.53$) and low income ($M=12.54$) ($F=3.03$,

$p < .05$). According to the results of the Scheffe test, there are significant differences between those with high income on the one hand, and those with medium and low income on the other, while there are no significant differences between those with low and medium income.

Generally, a more “positive” attitude towards the counsellor is found in males, older people, residents of the capital and those with high income, compared to females, younger people, residents outside the capital and those with low income.

5.2.3 Effect of Bilateral Interaction Between Interviewees’ Characteristics on the Attitude Towards the Counsellor

Table 29 (see Appendix 1) shows the findings of the two-way ANOVA for the interviewees’ responses to items on attitude towards the counsellor. Results show a significant interactions between:

- Interaction between age and marital status.
- Interaction between marital status and number of family members
- Interaction between education and job
- Interaction between education and income
- Interaction between job and income.

As for the interaction between age and the marital status, the statistical analysis showed that the older widows have a higher mean score on the items of attitude towards the counsellor ($M=17.7$), which implies that they express a more positive attitude towards the counsellor. On the other hand, widows who are 30 years and less than 40, expressed the least positive attitude ($M=7$), whereas widows below 30 expressed the highest negative attitude ($M=-17$).

As for the interaction between marital status and number of family members, the statistical analysis showed that the widows living in big families expressed the highest positive attitude towards the counsellor ($M=16.3$), while widows living in small families expressed the lowest positive attitude ($M=8.33$).

As for the interaction between education and job, the statistical analysis showed that those with higher education and technical jobs expressed the highest positive attitude towards the counsellor ($M=16.02$). On the other hand, those with less education and assuming administrative jobs expressed the least positive attitude ($M=11.71$).

As for the interaction between education and income, it showed that those with higher education and higher income expressed the highest positive attitude ($M = 16$) whereas those with less education and less income expressed the least positive attitude ($M=9$).

Lastly, with regard to the interaction between the job and income variables, the analysis showed that those occupying technical jobs and having medium income ranked first with regard to expressing a positive attitude towards the counsellor ($M=17.7$). On the other hand, those occupying administrative jobs and having medium income expressed the lowest positive attitude towards the counsellor ($M= 9.86$).

5.2.4 Major Components of Attitude Towards the Counsellor

The factor analysis of interviewees' responses to the items of attitude towards the counsellor showed that those items loaded on only two factors. These two factors formulated a total variance equal to 73.9%. Table 30 (see Appendix 1) shows the values of item factor loadings on these dimensions. Based on the findings, it can be established that the two factors with which the items loaded on are:

The first factor, with which the following items were saturated:

- professional qualification of counsellors (.788)
- well-balanced behaviour of counsellors (.994)
- sense of responsibility of counsellors (.952).
- professional experience of counsellors (.84)
- feeling of discomfort when confiding in the counsellors (.678).
- commitment of the counsellor to the code of ethics (.611).
- people's view of counsellors (.527)

These items can fall under one general category, i.e. "*professional and ethical efficiency*", which represents the first factor. It scored a variance of 54.7%.

The second factor, with which the following items loaded on:

- counsellors are worthy of respect in society (.554)
- acceptance of the idea that the one of the family members can work as a counsellor (.741).
- willingness to obtain an academic qualification in counselling (.776)
- necessity that the media should reflect a respectable image of counsellors (>.745).

These items can fall under one general category, i.e. respecting counsellors and the profession of counselling. This factor scored a variance of 19.2%.

Given the above, the items on the attitude towards the counsellor scale can be seen to comprise two underlying dimensions, professional and ethical efficiency, and respect for the counsellor and the profession of counselling.

5.2.5 Summary

This section covered the interviewees' attitudes towards the counsellor and the most significant findings are summarised below :

- The attitude of the respondents towards the counsellor is mainly characterised with a very positive nature. The frequencies of negative responses are no more than 1.07 % out of the total number of responses.
- The attitude towards the counsellor differs according to gender, age, place of residence and the income. The quantitative value of responses expressing a positive attitude is higher among males, older people, residents of the capital and those with high income, compared to females, younger, residents outside the capital and those with lower income. The remaining variables, i.e. marital status, number of family members, education and job, did not show any statistically significant differences related to attitude towards the counsellor.
- It is established that inter-variable interactions were significant for attitudes towards the counsellor. This is represented in the interaction between age and marital status, number of family members and marital status, education and job, education and income and job and income. It was found that the older widows, compared to other categories, expressed the highest positive attitude towards the counsellor especially those living in big families. The same finding applies to those with high education and with technical positions, those with high education and high income and those occupying technical positions and having moderate income. These categories expressed a more positive attitude towards the counsellor.
- The factor analysis of the items on attitude towards the counsellor showed that only two factors accounted for a variance at 73.9%. Those factors are the professional and ethical efficiency and respect for the counsellor and the counselling profession.

5.3 Section Three: Attitude Towards Challenges that Confront Counselling

Introduction

The challenges confronting counselling in Arabian society in general and the Gulf in particular were and still are the main focus of attention for some Arabian psychologists. Such challenges truly exist and can be noticed by those interested in counselling, particularly the practitioners. These noticeable challenges can be summarised in that some people have certain ideas that keep them from resorting to counselling. If a person goes for counselling, he/she does his best to keep it as a secret so that the others would not describe him/her as a “fool”. Because this person is aware of this situation, he feels embarrassed before when he goes to the psychiatrist. As a result, he/she does not speak frankly enough about his problems during the counselling. Moreover, there are beliefs that psychological problems dissolve automatically and that resorting to religious guidance can settle them. Others also believe that seeking help from the specialists is contradictory to religious beliefs. Some others prefer to seek advice from the old, while others resort to folk practitioners who allege that they have the skills to diagnose and treat psychological problems by means of palmistry, fortune telling, seeking help from ghosts and spirits, etc.

The general attitude towards counselling, including marriage and family counselling, can be affected by personal beliefs and ideas generated by culture and enhanced by practices. Such ideas and beliefs impede the interaction of counselling with issues related to society and the problems of individuals and groups thereto. The positive attitude indicates rejection of such beliefs and ideas while the negative attitude implies acceptance of them. This idea requires to reverse the scores of items dealing with the attitudes towards challenges facing marriage and family counselling (see Appendix 2 : items 33-43). Because these items have a negative meaning in the questionnaire, the quantitative value of responses were reversed through recoding them during data processing. Hence, the responses took the values -2, -1, 0, +1 and +2 for strongly agree, agree to some extent, difficult to determine, disagree to some extent, and strongly disagree respectively. For example, item no. 37 “guidance offered by clergymen can replace counselling”. This item reflects a negative view regarding counselling. If the interviewee ‘strongly agree’ with this item, the value will be -2 and if the interviewee ‘strongly disagree’, the value will be +2. Agreement with this item indicates the

acceptance of clergy guidance as an alternative to psychological counselling; while disagreement with this item, indicates *refusing* clergy guidance as an alternative to psychological counselling. The values of responses reflect the strengths of agreement or disagreement.

This study explored the attitudes towards the challenges to counselling by identifying the patterns of interviewees' responses to items reflecting such challenges. These items can be summed-up as follows (see Appendix 2 – Items 33-43):

- Prefer going for counselling secretly
- Client feels embarrassed if known people see him at the counsellor's office
- Linking madness to receiving psychological help
- Feelings of embarrassment when visiting the counsellor
- Religious guidance as an alternative to counselling
- Folk practices as an alternative to counselling
- Stance towards revealing secrets before the counsellor.
- Difficulty in advising those facing problems to seek help from a counsellor.
- Islamic stance towards counselling.
- Stance towards ideas that prevent benefiting from counselling.
- Old and experienced people's advice and recommendation as an alternative to counselling.

Following are the findings according to the interviewees' responses to the above mentioned items:

5.3.1 Pattern of Attitude Towards Challenges that Confront Counselling

Table 31 (see Appendix 1) shows the patterns and intensity of attitude of the respondents towards the existing and/or potential challenges to counselling. The results show a high number of responses expressed a "negative" attitude. While the total number of frequencies of responses is 2717, the frequencies of "negative to some extent" and "very negative" attitudes totals 1567. In other words, they represent 57.7% of the total number of frequencies.

Responses to some items show that "negative to some extent" and "very negative" attitudes exceeded 90% of the total frequencies and that 98.4% of the respondents expressed their agreement that folk practices is a substitute for counselling. Furthermore,

90.7% of the respondents reported that advice from old people is an alternative to counselling and 90% reported that religious advice is a substitute for counselling. Meanwhile, the Table also shows that 198 respondents (80.2%) reported that it would be shameful to reveal personal issues and points of weakness to the counsellor. Also, 68.6% of the respondents agree with the statement that counselling contradicts religion, and a similar percentage of interviewees agree with the statement that links madness to receiving counselling. 8 out of 11 items achieved a negative value while 3 items only achieved a positive value. Therefore, there are real challenges facing counselling in spite of its importance.

5.3.2 Strength of Attitude Towards the Challenges that Confront Counselling

The statistical analysis of interviewees' responses to the items of challenges to counselling showed that the mean score obtained by the sample is (-4.4) with a standard deviation of 5.5, the mean score differs according to the variables (characteristics of the sample) as shown in table 32 (see Appendix 1). Out of the eight variables, four showed variance in the mean score on items of challenges to counselling. These variables are gender, age, place of residence, and income. As for gender, the mean score for females is significantly higher than with that of males. As for age, the results show that the younger interviewees' obtained a significantly higher mean score in comparison with that of the older ones. According to the Scheffe test, it was established that the significant difference is between the first group (24 to less than 30 years old) and the third group (40 years or more). As for the place of residence, the Table shows that those living outside the capital obtained a significantly higher mean score in comparison to those living in the capital.

According to the income variable the results show that the low income group have a significantly higher mean score when compared to the medium and high income groups. The Scheffe test shows that the significant difference is between the mean scores of low income and medium income groups and not between the mean scores of low and high income groups. Mean scores for the variables of marital status, number of family members, education or job do not differ. It is worth noting that the highly negative mean score reflects a highly negative attitude towards the challenges of counselling. This negative attitude implies that the interviewees accept ideas and beliefs that constitute challenges to counselling. The negative attitude is expressed more by females, the

younger, those who live outside the capital, and those with low income, in comparison with the males, the older, those living in the capital and those with high income.

5.3.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Attitude Towards the Challenges that Confront Counselling

Table 33 (see Appendix 1) shows the findings of the two-way ANOVA for the interviewees' responses on items of attitude towards challenges to counselling. The significant interactions are as follows:

- Gender - residence
- Marital status - family members
- Marital status - residence
- Education – job
- Education – income
- Job - income

As for the interaction between gender and residence, the statistical analysis showed that the mean score of males living outside the capital is -5.45, followed by females living outside the capital (-5.44), males living in the capital (-4.92) and lastly females living in the capital (-1.76).

As for the interaction between the variables of marital status and number of the family members, the statistical analysis showed that the divorcees living in the capital have a high mean score (-6.98) while the non-married (bachelors) had a lower mean score (-1). The mean scores of the sample groups ranged between these two values.

As for the interaction between the marital status and residence, the analysis showed that widows living outside the capital that the highest negative attitude, with a mean score of (-6.75) whereas those married and living outside the capital expressed the lowest negative attitude with a mean score of (-1.1).

As for the interaction between education and job, the statistical analysis showed that those with higher education and occupying technical jobs expressed the lowest negative attitude ($M = -2.96$), while those unemployed and with high education expressed the highest negative attitude in this connection ($M = -6.3$).

As for the interaction between education and income, it was shown that those with higher education and having high income expressed the lowest negative attitude ($M = -1$)

while those with less education and having high income expressed the highest negative attitude ($M=-5.5$).

Lastly, as for the job and income, it was shown that those unemployed with low income expressed a more negative attitude ($M=-7$), while the lowest was expressed by those occupying administrative jobs and having a medium income ($M = -1.57$).

5.3.4 Major Components of Attitude Towards the Challenges that Confront Counselling

In light of the factor analysis of interviewees' responses to the items of challenges to counselling, four factors accounted for 69.6% of the variance as shown in table 34 (see Appendix 1). The results show that the first factor accounted for 13.7% of the variance and the following three items were saturated with it:

- Religious guidance as an alternative to counselling (.842).
- Folk practices as an alternative to counselling (.816)
- Old and experienced people's advice and recommendation as an alternative to counselling (.915).

This factor can be labelled "existence of alternatives to counselling".

The second factor accounted for a variance of 34.3% and the following three items were saturated with it:

- Prefer going for counselling secretly (.645).
- Feelings of embarrassment when visiting the counsellor (.832).
- Stance towards revealing secrets before the counsellor (.684).

This factor can be labelled "negative feelings resultant from receiving counselling help".

The third factor accounted a variance of 10.6% and the following two items were saturated with it:

- Client feels embarrassed if known people see him at the counsellor's office (.995).
- Islam's stance towards counselling (.771).

This factor can be labelled "misunderstanding of religion".

Lastly, the fourth factor indicated a variance of 11%, and the following three items were saturated with it:

- Linking madness to receiving psychological help (.556).

- Difficulty in advising those facing problems to seek help from a counsellor (.668)
- Stance towards ideas that prevent benefiting from counselling (.771)

This factor can be labelled “weak stance towards issues in contradiction to counselling”. These factors indicate that there are several cultural obstacles facing counselling and thus reduce its benefits.

5.3.5 Summary

This section tackled the degree of acceptance or rejection of some beliefs and issues that challenge counselling. In light of the interviewees’ responses to the relevant items, the results are as follows:

- There is a negative attitude. In other words, most of the interviewees expressed at various levels their agreement with the beliefs and ideas that impede interaction of counselling with existing problems.
- The negative attitude is higher for males, the younger, those living outside the capital, and those with low income in comparison with females, the older, those living in the capital, and those with high income.
- The challenges facing counselling can be summed up in four basic factors: i.e., existence of alternatives to counselling, negative feelings resultant from receiving counselling help, misunderstanding of religion, and weak stance towards issues in contradiction to counselling.

5.4 Section Four: Attitude Towards the Role of Counselling in Family Education

Introduction

Family education in this context means the preparation of the young to become husbands, parents and mothers in the future. Through counselling and other services, it is assumed that family education targets the teenagers so that they have enough awareness when it comes for them to think of marriage. Family education also includes familiarising the young through various stages of personality formation and the characteristics and requirements of each stage. This is in addition to developing a sense of self confidence regarding marriage; how to properly select the other party (potential spouse); how to identify the facts and responsibilities related to marriage and family life, how to identify the quality of the life partner, and how to interact with this partner in a way that would achieve harmony, adaptation and overcome difficulties that may stand in the way of marriage. Family education also includes introducing the young to the fundamentals and philosophy of sexuality and its ethics in a manner that leads to protecting them from falling victims to sexual misconduct and its consequent health and social perils that threaten marriage and family in the future. Family education in this sense constitutes a vital field for counselling. Therefore, this study explores the attitudes of the interviewees towards the role of counselling in family education with regard to the following aspects (see Appendix 2 – Items 44-54):

- Developing self-confidence regarding marriage
- How to properly select the other partner
- Identifying the facts related to marriage and family life
- Identifying the responsibilities related to marriage and family life
- Identifying the bases for dealing with the potential life partner
- Identifying the convenient requirements of the future marriage partners
- Identifying the moral norms of sexual behaviour that adhere to the culture
- Learning how to avoid sexual deviation before marriage
- Acquiring sound sexual education
- Identifying the various phases of personality growth and the requirements of each phase
- The importance of counselling to family education in general.

Following is the findings reached by the study regarding these items which reflect the role of counselling in family education

5.4.1 Pattern of Attitude Towards the Role of Counselling in Family Education

Table 35 (see Appendix 1) shows the pattern and intensity of interviewees' response to the items on the importance of counselling in family education. The important findings shown in the table 33 is the high percentage of the frequencies expressing a "positive to some extent" attitude. These frequencies represent 54.1% of the total frequencies, i.e. 2717. The results show that there is a relatively high percentage of frequencies expressing "cannot determine" attitude (22.2%), while there are 591 frequencies (21.8%) expressing a "very positive" attitude. Notably, the frequencies expressing the "negative to some extent" and "very negative" attitudes amount only to 53, i.e. 2% of the total number of frequencies.

The findings also show that a percentage ranging from 21.9 to 45.3 of the interviewees expressed a "very positive" attitude towards the importance of counselling for learning how to properly select the other party, identifying the facts and responsibilities related to marriage and family life, acquiring a sound sexual culture, overcoming lack of self confidence related to marriage, and identifying the various stages of personality growth and the requirements of each stage.

As for the importance of counselling in family education in general, 42.1% of the interviewees expressed a "very positive" attitude, while 56.2% expressed only a "positive to some extent" attitude. In other words, 98.3% of the respondents agreed to the importance of counselling in family education in general, regardless of the intensity. Obviously, this high percentage is highly significant as to the conviction of the importance of counselling in family education. interviewees responses on the majority of items indicate a positive value. Only 3 items achieved a negative value, and they were very low.

5.4.2 Strength of Attitude Towards the Role of Counselling in Family Education

The statistical analysis of the interviewees' responses to the items on the role of counselling in family education showed that the mean score of the interviewees' responses is 10.5, with a standard deviation of 3.2. Knowing that the total score of the items is 22, it is clear that the mean score represents 47.9% of the total. Table 36 (see

Appendix 1) shows the mean scores obtained by the sample groups according to the variables of the study. The only variable that affects the mean score is education. Interviewees with high education have a highly significant mean score (10.84) compared to those with less education (10.09) ($p < .01$). This indicates that those with higher education expressed more positive attitude towards the role of counselling in family education. Except for the variable of education, the mean scores obtained by the sample groups did not vary according to their characteristics in terms of the gender, existence of status, etc. Within the non-statistical significance, it is noticed that the females' mean score is slightly higher than that of the males. Furthermore, the mean score of the older, as well as that of the divorcees or widows, is higher than the mean score of the younger and that of bachelors and married. Meanwhile, the mean score of those living in the capital, those assuming technical and administrative jobs and those with high and medium income is slightly higher than those who live outside the capital, unemployed, and with low income. These differences, however, are not significant.

5.4.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Attitude Towards the Role of Counselling in Family Education

Table 37 (see Appendix 1) showed the results of the two-way ANOVA which established that the interaction between variables generated a difference in the mean score of the sample, to the items relating to the role of counselling in family education. The results show that there is a significant interaction between :

- Interaction between age and marital status
- Interaction between the number of family members and residence
- Interaction between job and income

As for the interaction between age and marital status the findings of the statistical analysis show that the younger widows was the only category that expressed a “negative” attitude towards the role of counselling in family education ($M = -2$), while the older widows (40 years or more) ranked first ($M = 12.54$) in expressing a “positive” attitude towards the role of counselling in family education, followed by the younger divorcees ($M = 11.44$.)

As for the interaction between the number of family members and place of residence, the findings of the statistical analysis show that the interviewees belonging to small families and living in the capital, ranked first in expressing a “positive” attitude

towards the role of counselling in family education ($M=11.62$), followed by the interviewees belonging to big families living in the capital ($M=10.13$).

With regard to the interaction between job and income, the statistical analysis showed that those assuming administrative positions and having a high income expressed a more positive attitude towards the role of counselling in family education (11.64), while those occupying technical positions and having medium income expressed the lowest positive attitude in this regard ($M=7.7$).

5.4.4 Major Components of Attitude Towards the Role of Counselling in Family Education

The factor analysis of the interviewees' responses to the items for the role of counselling in family education showed that there are three factors, with which these items were saturated. The factors accounted for 57.8% of the variance as shown in table 38 (see Appendix 1). The results can be summarised as follows:

The first factor accounted for 24.4% of the variance; the following items are saturated with it:

- Developing self-confidence regarding marriage (.558).
- How to properly select the other partner (.635).
- Identifying the facts related to marriage and family life (.989).
- Identifying the responsibilities related to marriage and family life (.842)

This factor can be labelled "the importance of counselling in laying the sound basis of marriage and family life".

The second factor accounted for 19.8% of the variance and the following three items were saturated with it:

- Identifying the moral norms of sexual behaviour (.417)
- Learning how to sexual deviation before marriage (.621)
- Acquiring sound sexual education (.761).

This factor can be labelled "the importance of counselling in sexual matters".

The third factor accounted for 13.6% and the following two items were saturated with:

- Identifying the bases of dealing with the potential life-time partner (.601).
- Identifying the convenient requirements of the future marriage partner (.994).

This factor can be labelled “the importance of counselling in managing marital affairs properly”.

The last two items in the Table were not saturated with any factors.

5.4.5 Summary

This section presents the findings related to the interviewees’ attitude towards the role of counselling in family education, summarised as follows:

The interviewees have a “positive to some extent” attitude towards the role that counselling can play in family education. A “positive” attitude is expressed more by those with higher education, older widows, those living with small families in the capital, and those occupying administrative positions and having high income. It is also established that the younger widows have a negative attitude towards the role of counselling in family education.

The attitude of respondents towards the role of counselling in family education can be summed up in three factors: laying a foundation of knowledge for the sound basis of marriage and family life, sound orientation for sexuality, and managing marital affairs properly.

5.5 Section Five: Attitude Towards Pre-Marriage Counselling

Introduction

From the perspective of this study, pre-marriage counselling is a counselling service targeting those planning to get married. During the period of the engagement or acquaintance, each one tries to show his/her best qualities to the other. The two parties may simulate idealistic qualities that do not honestly reflect their nature or behaviour. For health purposes, there are specialised clinics for examining those who are planning to get married not only to find out the diseases that may impede marriage, but also to identify the probability of hereditary diseases in children. Psychological examination before marriage came from the fact that the family may collapse as a result of the contradiction between the two personalities of the parents. The family may also fail to perform its duties and functions for psychological reasons related to the fathers or mothers, or both. Here lies the importance of pre-marriage counselling. Through studying the characters of the two spouses, the counsellor can identify the respect for success as well as the potential reasons for the collapse of the proposed marriage. The counsellor can also brief them on how to properly manage their marriage and family life in a way that is most appropriate to their conditions and characteristics. The effectiveness of counselling in this regard depends on many factors, first of which is the attitude towards the importance of pre-marriage counselling.

The current section is concerned with exploring the attitude of the interviewees' towards the importance of pre-marriage counselling and its role as expressed by the following items (see Appendix 2 – Items 55-65):

- Necessity for counselling to familiarise each party with his/her capability to interact with the other.
- Necessity for counselling to familiarise the two parties with their aspects of mutual affinity and conformity.
- Getting acquainted with their mutual dissensions and differences.
- Willingness of the two parties to visit specialists to identify the ideal aspects of their characters.
- Willingness of the two parties to attend guidance programs to explain to them the attributes of the success or failure of their marriage.

- Willingness of the two parties to attend guidance programs that can explain to them the positive and negative characteristics of their personalities.
- Importance of the availability of specialists to define for the two parties their common characteristics.
- Importance of the availability of counselling programs to familiarise the two parties on the appropriateness of their personal traits.
- Importance of the availability of counselling programs to get the two potential partners acquainted with each other's upbringing.
- Importance of the availability of specialists who can define to the two parties the factors that can impede their marital adjustment.
- Importance of the availability of specialised marriage counsellors.

In the light of the interviewees' responses to these items, the findings about the importance of pre-marriage counselling are as follows:

5.5.1 Pattern of Attitude Towards Pre-Marriage Counselling

Table 39 (see Appendix 1) shows the pattern and intensity of interviewees' attitudes towards pre-marriage counselling. The results show that a "positive to some extent" attitude is the most noticeable pattern with regard to attitude towards pre-marriage counselling. While the total number of responses is 2717, those representing a "very positive" attitude constitute 34.04%, while these representing a "positive to some extent" attitude constitute 35.3% of the total. Hence irrespective of the intensity of the "positive" attitude, about 70% of the total frequencies reflect this attitude. The "cannot determine" attitude is reflected by 744 responses, i.e. 27.4%. Finally, the "negative to some extent" and "very negative" attitudes are represented by only 3.24% of the total. Although the majority of the frequencies reflect a 'positive' attitude towards pre-marriage counselling, 30% of the total responses either indicate an indefinite or negative attitude towards pre-marriage counselling.

5.5.2 Strength of Attitude Towards Pre-Marriage Counselling

The statistical analysis of the interviewees' mean score to the items on pre-marriage counselling showed that the samples scored 10.95, with a standard deviation of 4.9. In other words the interviewees' mean score represents about 50% of the total value, which is 22. The mean score differs according to the variables of gender, place of

residence and education as shown in table 40 (see Appendix 1). As for the gender variable, the results show that the mean score for males is significantly higher than that of females (males=11.8 while females=10.3, $t=2.56$, $p<.01$). As for the residential area, the mean score for those living in the capital is significantly higher (11.9) than those living outside the capital (9.3) ($t=3.82$, $p<.01$). As for education, the mean score for those with higher education is significantly higher (11) than those with less education (9.9) ($t=7.51$, $p<.01$). The differences between the mean scores for the sample groups according to the remaining variables are not significant. In other words, the mean score on the items of pre-marriage counselling does not vary according to age, marital status, number of family members, job and income.

5.5.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Attitude Towards Pre-Marriage Counselling

Table 41 (see Appendix 1) shows the findings of the two-way ANOVA for the interviewees' mean score on the items of attitude towards pre-marriage counselling. The results show that the interactions that have significant variance in the quantitative value of the responses to the items on the attitude towards pre-marriage counselling are as follows:

- Age and marital status
- Marital status and residence
- Education and job
- Income and job.

The remaining interactions between the variables did not have an effect on the samples' mean score.

As for the interaction between age and marital status, the statistical analysis showed that younger widows expressed a "negative" attitude ($M=-6$), while older widows ranked first in expressing a "positive" attitude ($M= 12.77$). This was followed the married of ages ranging from 30 to less than 40 years ($M=12.53$), and divorcees of the same age group ($M=12$).

As for the interaction between marital status and residence, the statistical analysis showed that widows living outside the capital reflected a more positive attitude towards pre-marriage counselling ($M=13.25$). This was followed by divorcees living in the capital ($M=12.52$), and the married living outside the capital who expressed a less positive attitude compared to the other categories ($M=7.92$).

As for the interaction between education and job, the statistical analysis showed that those with higher education and assuming administrative positions expressed a more positive attitude towards pre-marriage counselling (M=12.7), whereas the unemployed with high education expressed a less positive attitude (M=8.7)

Lastly, the statistical analysis with regard to the interaction between income and job, established that those with high income and assuming administrative positions expressed a more positive attitude towards pre-marriage counselling (M=12.7), whereas those unemployed with high income expressed the lowest positive attitude (8.84).

5.5.4 Major Components of Attitude Towards Pre-Marriage Counselling

The factor analysis of interviewees' responses to the items of attitude towards pre-marriage counselling established that three factors accounted for 69% of the variance as shown in table 42 (see Appendix 1). According to the table there are three factors with which items are saturated as follows:

Factor one accounted for 27.3% of the variance, and the following items are saturated with it:

- Necessities for counselling to familiarise each party with his/her capability to interact with the other (.813).
- Necessity for counselling to familiarise the two parties with the aspects of their mutual affinity and conformity (.714).
- Importance of the availability of counselling programs to familiarise the two parties with how to identify the appropriateness of their personal traits (.853).

This factor can be labelled “ the importance of counselling for fruitful interaction between the parties of marriage”.

Factor two achieved a variance value of 20.2%, and the following items are saturated with it:

- Getting acquainted with their mutual dissensions and differences (.781).
- Willingness of the two parties to visit specialists to identify the ideal aspects of their characters (.694).
- Willingness of the two parties to attend guidance programs to explain to them attributes of the success or failure of their marriage (.817).
- Willingness of the two parties to attend counselling programs that can explain to them their positive and negative characteristics of their personalities (.903).

This factor can be labelled “conviction of the benefits of pre-marriage counselling”.

Factor three achieved a variance value of 19.5%, and the following items are saturated with it:

- Importance of the availability of specialists to define to the two parties their common characteristics (.708).
- Ability of the counsellor to acquaint the partners with each other’s upbringing (.412)
- Importance of the availability of specialists to define to the two parties the factors that can impede their marital adjustment (.922)
- Importance of the availability of specialists in marriage counselling in general (.514)

This factor can be labelled “The importance of counselling for explaining the attributes of harmony between the two married parties”.

5.5.5 Summary

This section presents the results of the study regarding the attitude towards pre-marriage counselling which are summarised as follows:

- A “positive to some extent” attitude is predominant towards pre-marriage counselling.
- Males living in the capital and with higher education expressed a more “positive” attitude towards pre-marriage counselling, in comparison with females living outside the capital and with less education. The interviewees' mean score on the items of pre-marriage counselling did not vary according to the variables of age, marital status, number of family members, job and income.
- It was shown that the younger widows expressed a “negative” attitude, while the older widows living in the capital, compared to the other sample groups, expressed a more “positive” attitude.
- The attitude towards pre-marriage counselling is significantly affected by the interaction between the variables of education and job, and income and job. Those with higher education and assuming administrative positions as well as those with high income but unemployed expressed a more “positive” attitude.
- The attitude of respondents towards pre-marriage counselling is centred on three factors as follows:

- The importance of counselling for a fruitful interaction between the two parties of the marriage.
- Conviction of the benefits of pre-marriage counselling.
- Importance of counselling for explaining the attributes of harmony between the two parties of the marriage.

5.6 Section Six: Attitude Towards Counselling During Marriage

Introduction

The phrase “during marriage” refers to the duration of marital life. According to Islam, a legitimate marriage is the only way to make a family (a husband, wife and children). Once marriage is effected, having children and completing the triangle of the family becomes the focus of interest, not only to the married couple, but to the relatives as well, particularly the families of the husband and wife. As soon as the baby arrives, the composition of the family becomes different. The responsibilities of the parents increase, not only for each other, but also the child and the need for solidarity, inter-dependence and close co-operation among its members is necessary. Counselling provides the services that meet such a need. There are counselling services that provide the parents with proper approaches to the upbringing of children. Other services show the parents how to handle the differences that may emerge between the two of them and how to deal with the problems and emergencies that the family may face. Moreover, counselling provides services that help the family members to overcome anxiety and enable them to fruitfully interact and consolidate their ties and relations with each other, and with the society in general and the relatives in particular.

Families today need such counselling services, especially under the developing changes and circumstances that society is undergoing, as in the case of the Qatari society. The benefits of counselling services are affected by the attitude of family members towards it. Therefore the study tried to identify the interviewees’ attitudes towards the importance of counselling during marriage, i.e. during the period of family life, through following items (see Appendix 2 – Items 66 - 76):

- Counselling as a necessary tool to educate parents how to properly bring up their children
- Willingness of fathers to attend counselling programs on how to properly deal with their adolescents.
- Importance of counselling for arousing the interest of the spouses in the merits of family life.
- Willingness of the married couple to attend guidance programs to avoid mutual misunderstanding.

- Importance of counselling for educating married couples on how to deal with marital differences.
- Willingness of the married couples to attend guidance programs on sound family interaction.
- Importance of counselling for educating family members on how to overcome emotional and neurotic tension.
- Importance of counselling married couples on how to cope with unexpected crises.
- Importance of counselling for educating family members on alternatives available for dealing properly with problems.
- Importance of counselling for educating the family on how to manage their relations with their relatives.
- Counselling is important during the span of family life in general.

In the light of the interviewees' responses to these items the study reached the following results:

5.6.1 Pattern of Attitude Towards Counselling During Marriage

Table 43 (see Appendix 1) shows the pattern and intensity of the interviewees' attitude towards the importance of counselling during marriage. The table shows that a "positive to some extent" attitude is dominant, expressed by 1138 responses out of 2717 (41.8%). on the other hand a "very positive" attitude is represented by 31%. Therefore, the frequencies indicating a "positive" attitude, regardless of its intensity constitutes approximately 73%, while the "negative" attitude, represents only 1.7%. The indicative of the "cannot determine" attitude" pattern amounts to 693 (25.5%).

It can also be noticed that the highest percentage of responses expressing a "very" positive attitude is 48.6%, recorded in response to only two items on the importance of counselling for educating parents on approaches to sound up-bringing of children and for arousing the interest of spouses in the merits of family life.

The table also shows that 2.4% of the interviewees expressed a "very" positive attitude towards the willingness to attend counselling programs on how to deal with teenage children and for avoiding family misunderstandings. Notably about 28.3%-48.6% of the interviewees expressed a "very" positive attitude towards the other items included in the Table. The values of responses on all items are positive and ranged between .06 and 1.4.

5.6.2 Strength of Attitude Towards Counselling During Marriage

The variance analysis of the interviewees' responses to the items on the importance of counselling during marriage established the mean score as 11.2 with a standard deviation of 4.9. This mean score represents 51% of the total points, i.e. 22, and varies according to the characteristics of the interviewees', as shown in table 44 (see Appendix 1). The table shows that there are only two variables according to which the mean score on items of attitude towards counselling during marriage varies. These variables are the residential area and education. As for the former, those living in the capital achieved a significantly higher mean score than those living outside the capital. As for the latter, those with higher education achieved a significantly higher mean score than those with less education. Notably, the higher mean score indicates that there is a more positive attitude and vice versa.

The variables of gender, age, marital status, number of family members, job and income did not show a significant affect in the interviewees' mean score on items of attitudes towards counselling during marriage.

5.6.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Attitude Towards Counselling During Marriage

Table 45 (see Appendix 1) shows the effect of the two-way interaction between variables on the interviewees' mean score on items expressing the attitude towards counselling during marriage. Based on the findings, the interaction between the following variables, have a significant variance in the interviewees' mean score on the items of attitude towards counselling during marriage:

- Interaction between age and marital status
- Interaction between job and income

According to the findings of the statistical analysis, the bachelors, between 30 and less than 40 years achieved a higher mean score ($M = 12.47$), followed by divorcees of the same age group ($M = 11.16$). Widows 24 to less than 30 years scored a negative value ($M = -7$), i.e. indicating a negative attitude towards counselling during marriage.

5.6.4 Major Components of Attitude Towards Counselling during Marriage

The factor analysis of the interviewees' responses to the items on attitude towards counselling during marriage established that there are three factors by which these items

are saturated. The total factors accounted for 77.9% of the variance as shown in table 46 (see Appendix 1). As shown in the table, factor one accounted for 14.8% of the variance with the loading of the following items:

- Importance of counselling for educating married couples on how to deal with marital differences (.908).
- Importance of counselling for educating family members on how to overcome emotional and neurotic tension (.922).
- Importance of counselling for educating married couples on how to cope with unexpected crises (.815).
- Importance of educating family members on the alternatives available for dealing properly with problems (.952).

This factor can be labelled “the necessity for counselling in conditions of dilemmas and problems facing the family”.

Factor two accounted for 47.7% of the variance, with the loading of the following items:

- Importance of counselling for arousing the interest of married couples in the merits of family life (.619).
- Willingness of the couple to attend counselling programs to avoid marital misunderstanding (.992).
- Willingness of married couples to attend guidance programs on sound family interaction (.823).
- Importance of counselling for educating the family on how to manage their relations with the relatives (.882).
- Importance of counselling during the span of family life in general (.864)

This factor can be labelled “ the importance of counselling for supporting and consolidating the family.

Factor three accounted for 15.4% of the variance with the loading of the following items:

- Counselling as a necessary tool to educate parents on the sound up-bringing of children (.659).
- Willingness of fathers to attend guidance programs on how to properly deal with their adolescents (.582).

This factor can be labelled “the importance of counselling for sound interaction with children”.

5.6.5 Summary

This section dealt with the results obtained by the study regarding the attitude of the interviewees’ towards counselling during marriage. These findings can be summed up as follows:

- The attitude of the interviewees is dominated by the “weak” positive attitude. Those living in the capital and with higher education expressed a more “positive” attitude, compared to those living outside the capital and with lower education.
- The attitude towards counselling during marriage is significantly affected marital status. Bachelors between 30 years and less than 40 years expressed a more positive attitude compared to the other sample groups based on age and marital status. The younger widows expressed a negative attitude towards counselling during marriage.
- The attitude towards counselling during marriage is also affected by job and income. Those assuming administrative positions and having high income expressed a more positive attitude towards counselling during marriage, whereas the unemployed with high income expressed a lower positive attitude in this regard.

The interviewees’ attitude towards counselling during marriage is centred on three basic factors as follows:

- Necessity for counselling in conditions of problems and dilemmas facing the family
- Importance of counselling for supporting the family and consolidating its solidarity
- Importance of counselling for sound interaction with children.

5.7 Section Seven: Attitude Towards Counselling after Termination of Marriage

Introduction

Termination of marriage means divorce or widowhood, after which a family may disintegrate or break-up. Loss of a spouse may cause stress and anxieties for the remaining members of the family. Children lose one of the pillars for education and upbringing when the father or mother departs and may become susceptible to psychological disorders and maladaptation. In such cases counselling is necessary to help the family overcome the crisis and adapt itself to the new reality. Nevertheless, benefiting from counselling in cases of divorce and widowhood is dependent on how it is provided by society and how far it is deemed possible to benefit from available counselling services.

Divorced women or widows may suffer and use a maladaptive manner in coping with their stress and anxieties. This is not confined only to women, on the contrary, it applies to male divorcees and widowers. Counselling after termination of marriage provides services that enable divorcees and widowers, man or woman to adjust to the new situation. It is assumed that the benefits of post marriage counselling depend on the attitude towards it. The current study investigated the interviewees' attitude regarding the following items (see Appendix 2 – Items 77 - 87):

- Willingness of widows to receive counselling help
- Willingness of widowers to receive counselling help
- Benefits of counselling for divorced women
- Benefits of counselling for divorced men
- Benefits of counselling for children after their parents' divorce
- Benefits of counselling for children after the death of one of the parents
- Importance of counselling offices for divorced clients
- Importance of counselling offices for widowhood clients
- Counselling as a tool for helping divorcees to adapt and readjust
- Counselling as a tool for helping widows to adapt and readjust
- Importance of the availability of counselling specialists for families which experience divorce and/or widowhood.

In light of the responses to the items on these issues, the study reached the findings explained below:

5.7.1 Pattern of Attitude Towards Counselling after Termination of Marriage

Table 47 (see Appendix 1) shows the responses to the items on the importance of post-marriage counselling either for reason of divorce or widowhood. At the positive level, irrespective of intensity, the table shows that a total of 2144 responses expressed a positive attitude, thus representing 79% of the total number of responses (2717). A “positive to some extent” attitude is predominant as can be seen in the interviewees’ response to the items as reflected in the table. Except for the first and second items, 77.3% of the interviewees expressed a “positive to some extent” attitude towards the benefit of counselling in cases of divorce as well as 70.4% towards counselling as a tool for helping widows adapt themselves to reality.

The findings also show that 110 interviewees (44.9%) expressed a “very positive” attitude towards accepting the idea of having offices specialised in counselling in cases of divorce and 43% in cases of widowhood. Lastly, it is noticed that a “very positive” attitude is expressed more in comparison to the neutral and negative attitudes. A “very positive” attitude is reflected by 27.05% of the total, while 14.3% expressed “cannot determine” attitude and 6.8% expressed negative and very negative attitudes.

5.7.2 Strength of Attitude Towards Counselling after Termination of Marriage

The variance analysis of the interviewees’ responses to the items of attitude towards counselling after termination of marriage showed that the interviewees’ mean score is 10.85 with a standard deviation of 4.9. In other words, the interviewees scored 49.3% of the total score (22). Table 48 (see Appendix 1) shows the interviewees’ mean score according to their characteristics and how the variables of age and education are affecting the interviewees’ mean score on the items of attitude towards counselling after termination of marriage. As for the age variable, the older group (40 years or more), when compared to two younger groups, has a higher mean score. The Scheffe multi-comparison test showed that there is a significant difference between the mean scores of the older group (40 years or more) and that of the younger group (less than 30 years) as well as the mean score of the moderate age group (from 30 to less than 40). On the other hand, there are no significant differences between the mean scores of the first (24 to less than 30) and second group (from 30 to less than 40). As for the education variable, the Table shows that those with higher education have a significantly higher mean score in comparison to those with less education. As a high mean score indicates a more positive attitude, it is established that the older and those with higher education expressed a more positive attitude towards the counselling after termination of marriage, compared to the younger and those with less education. Except for the variables of age and education, the interviewees’ mean score on the items of counselling after termination of marriage does not vary.

5.7.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Attitude Towards Counselling after Termination of Marriage

Table 49 (see Appendix 1) shows the effect of bilateral interactions between variables in the interviewees' mean score on the items of counselling after termination of marriage. The findings indicate that bilateral interaction which affects the interviewees' mean score on the items of attitude towards counselling after termination of marriage are as follows:

- Interaction between age and marital status
- Interaction between marital status and number of family members

Apart from this, the two-way interactions between other variables were not significant.

As for the interaction between age and marital status, the statistical analysis showed that widows of 40 or more years of age have the highest mean ($M = 14.08$), followed by the divorcees ($M = 12.36$) and married ($M=11.54$), of the same age group. the analysis also showed that the widows of 24 to less than 30 years of age have a negative mean score ($M = -20$). Thus, the older widows and divorcees expressed a more positive attitude towards the counselling after termination of marriage. As for the interaction between marital status and number of family members, the statistical analysis shows that the widows living with big families have the highest mean score ($M=13.08$), followed by divorcees living in small families ($M=12.86$) and widows living in small families ($M = 5.33$).

5.7.4 Major Components of Attitude Towards Counselling after Termination of Marriage

The factor analysis of the interviewees' responses on the items of counselling after termination of marriage shows that there are three factors accounted for 80.6% of the variance as shown in table 50 (see Appendix 1). The first factor accounted for 15.5% of the variance and is saturated with the following items:

- Importance of counselling offices for divorced people (.828).
- Importance of counselling offices for widowhood people (.858).
- Counselling as a tool for helping divorcees adapt and readjust (.871).
- Counselling as a tool for helping widows adapt and readjust (.869).

- Importance of the availability of counselling specialists for families which experience divorce and/or widowhood (.874).

This factor can be labelled "the acceptance in general of counselling in cases of divorce and widowhood".

The second factor accounted for 50.5% of the variance and is saturated with the following items:

- Willingness of widows to receive counselling help (.741).
- Benefit of counselling in cases for divorced women (.673).
- Benefit of counselling for children after their parents divorce (.904).
- Benefit of counselling for children after the death of one of the parents (.924).

This factor can be labelled "the importance of counselling to women and children in cases of divorce and widowhood".

The third factor recorded a variance of 14.6% saturated with the following two items:

- Willingness of widowers to receive counselling help (.988).
- Benefits of counselling in cases for divorced men (.649).

This factor can be labelled "assessing the benefits of counselling for cases of widowhood".

5.7.5 Summary

This section deals with the results of the study regarding the attitude towards counselling after termination of marriage, which are summed up as follows:

- The attitude of "positive to some extent" is dominant. The older and those with higher education, compared to the younger and those with less education, expressed a more positive attitude.
- The two-way ANOVA analysis shows that the interaction between age and marital status has an affect on the attitude towards counselling after termination of marriage. The older widows and divorcees expressed a more positive attitude, whereas the younger widows expressed a negative attitude. It was also shown that the widows living in big families expressed the highest positive attitude, whereas those living in small families expressed the lowest positive attitude.

- The factor analysis of the interviewees' responses on the items of counselling after termination of marriage resulted in three factors - the acceptance of counselling in cases of divorce and widowhood, importance of counselling to women and children in cases of divorce and widowhood, and assessing the benefits of counselling for cases of widowhood.

5.8 Section Eight: Overall Attitude Towards Marriage and Family Counselling

Introduction

The study objective, as mentioned earlier, is to answer the question : What is the attitude of the Qatari citizens towards marriage and family counselling ? The last seven sections discussed the results relating to the attitude of Qatari citizens towards: Benefits and importance of counselling, the counsellor, challenges to counselling, counselling and family education, pre-marriage counselling, counselling during marriage and counselling after termination of marriage

To complete the picture, the study employed the previously stated findings for the purpose of identifying the overall attitude towards marriage and family counselling. This was achieved by applying an indicative statistical analysis that provides an answer to the question, “What is the attitude of the Qatari citizens towards marriage and family counselling ?”.

5.8.1 Pattern of Overall Attitude Towards Marriage and Family Counselling

As mentioned earlier, the pattern of attitude is determined according to the interviewees’ responses to the questionnaire items. The value for each item lies somewhere between (+2), (+1), (0), (-1) and (-2), the total value for the responses to each dimension ranges from (+22) to (-22) on the basis that each dimension includes 11 items.

The values constitute the interviewees mean score on the questionnaire items. Findings discussed in the previous sections showed the mean score for each dimension, which are summed up in table 51 (see Appendix 1). This table sums up a basic conclusion that the interviewees expressed a "positive to some extent" attitude for five dimensions out of seven, i.e. the benefits and importance of counselling; the role of counselling in family education; pre-marriage counselling; counselling during marriage, and counselling after termination of marriage. Meanwhile, the interviewees expressed a "very positive" attitude towards the counsellor. The interviewees expressed a "negative to some extent" attitude towards only one dimension - the challenges to counselling, implying that there are challenges facing counselling to some extent.

The statistical analysis showed that the mean score of the interviewees’ responses to the scale of marriage and family counselling is 65.82 with a standard deviation of 21.4. As the total score of the questionnaire ranges from (-154) to (+154), therefore, the

interviewees mean score represents 42.74% of the total positive score of the questionnaire. With regard to classification of attitude according to the values of the categories of interviewees' responses, the interviewees' mean score ($M=65.82$), falls under the "positive to some extent" attitude towards marriage and family counselling.

5.8.2 Analysis of the Overall Attitude Towards Marriage and Family Counselling

As the mean score of interviewees' responses to the scale of attitude towards marriage and family counselling is 65.82, the one-way ANOVA established that this value varies according to the characteristics of the interviewees (the variables) as shown in table 52 (see Appendix 1). From this table, it can be concluded that the mean score that the interviewee obtained on the scale of attitude towards marriage and family counselling varies with statistical significance according to two variables: place of residence and education. Those living in the capital scored 67.9 whereas those outside the capital scored 62.2. The difference between the two values is significant ($t=2.13$, $p<.01$). As for the variable of education, those with higher education scored a high mean of 67.89 whereas those with less education scored 63.51. The difference between these two values is significant ($t=8.53$, $p<.05$). A higher value implies a more positive attitude, and therefore, it can be concluded that citizens living in the capital and those with higher education expressed a more positive attitude in comparison to those living outside the capital and those with less education. Except for the variables of residence and education, the statistical analysis showed that the other variables did not generate a significant effect in the interviewees' mean score on the scale of attitude towards marriage and family counselling.

According to the gender variable, for example, the table showed that the males' mean score is 66.87 while that of the females is 64.67, however, the difference between these two values is not significant. The same applies to the variables of age, marital status, number of family members, job, and income. Despite the differences between the interviewees' mean score of the sample groups according to these variables, such differences are not significant.

5.8.3 Effect of Bilateral Interaction Between Interviewees' Characteristics on the Overall Attitude Towards Marriage and Family Counselling

The computerised statistical software was feasible for some (not all) of the three-way interactions between variables. The phrase, "due to the empty cells or a singular matrix higher order interactions have been suppressed", appeared during data processing. Therefore, some of the interactions could not be examined. On the other hand, two-way ANOVA is feasible for all of the interactions. On the basis of the above, two-way and possible three-way ANOVA of the interviewees' responses showed a significant interaction between some variables as illustrated in table 53 (see Appendix 1). The findings show that several significant interactions as follows:

- age and marital status
- gender, education and income
- gender and job
- gender, marital status and number of family members
- marital status and income
- marital status and number of family members
- job and education
- job and income

The F value for these interactions is in the probability level approved in the study (.05 or .01). The following is a brief explanation of the significance of such interactions:

Interaction between Age and Marital Status

The statistical analysis showed a significant interaction between age and marital status. Table 54 (see appendix 1) shows the mean score obtained by the sample group according to age and marital status. The younger widows expressed a negative attitude towards marriage and family counselling whereas the older ones expressed a positive attitude with the highest mean score ($M = 78.54$). The category of bachelors of 30 to less than 40 years of age followed the latter with a big difference.

Interaction among gender, education and income

There is significant effect of the interaction between the variables of gender, education and income for the interviewees' mean score on the scale of attitude towards marriage and family counselling. Table 55 (see Appendix 1) shows that the males with high income and higher education had the highest mean score ($M=72.3$) indicating a

positive attitude towards marriage and family counselling, followed by the females with high income and less education ($M = 70$), and females with medium income and higher education ($M = 69.8$). The categories which expressed the least positive attitude towards counselling were the males with high income and less education ($M = 56$) and the males with low income and less education ($M = 56.3$).

Interaction Between Gender and Job

The interaction between the variables of gender and job has a significant effect in the mean score indicating the attitude towards marriage and family counselling. Table 56 (see Appendix 1) shows the mean score obtained by the sample groups according to gender and job variables. The males assuming technical jobs expressed a more positive attitude towards marriage and family counselling with a mean score of 75.4, followed by males with administrative jobs ($M=70.03$), and females with administrative jobs ($M=67.5$). This implies that males who assumed technical jobs have a more positive attitude towards family and marriage counselling. As the Table shows, the male interviewees who were categorised as “other” (unemployed) have the lowest mean score (60.2) and therefore have the lowest positive attitude.

Interaction between Marital Status, Gender and Number of Family Members

The statistical analysis showed that the interaction between marital status, gender and number of family members has a significant effect in the interviewees’ mean score on the scale of attitude towards marriage and family counselling, as shown in Table 57 (see Appendix 1). The widowers living in small families expressed a more positive attitudes towards marriage and family counselling ($M=99.5$). The married males and females living in big families expressed a less positive attitude towards marriage and family counselling. The table also shows an equal mean score for widows and widowers ($M=67$) living in big families. The only group that expressed a negative attitude towards marriage and family counselling is the widows living in small families ($M=-77$).

Interaction between Marital Status and income

One-way ANOVA showed that neither the marital status nor income, separately, has a significant effect on the attitude towards marriage and family counselling, but the interaction between these two variables resulted in a significant variance. Table 58 (see Appendix 1) shows the interviewees’ mean score on the scale of attitude towards

marriage and family counselling according to marital status and income. The results show that the widows with medium income ranked first ($M=88$), implying that this group has a more positive attitude towards marriage and family counselling. The bachelors and divorcees with low income ($M=53.3$) and the widows with high income ($M=51.2$) expressed the lowest positive attitude towards marriage and family counselling.

Interaction between Marital Status and Number of Family members

As mentioned earlier the marital status did not have a significant effect on the mean score on the scale of attitude towards marriage and family counselling. However, the interaction between these two variables has a significant effect as shown in table 59 (see Appendix 1). Whereas the widows of big families showed the highest mean score ($M=73.83$), the widows with small families showed the lowest ($M=40.67$), implying that widows living in big families have a more positive attitude towards marriage and family counselling. the opposite is true in the case of divorcees whereby those living in small families showed a more positive attitude ($M=71.6$) as compared to those living in big families ($M=63.7$). As for the married group, those living in small families showed a high mean score ($M=68.14$) thereby expressing a more positive attitude, in comparison to those living in big families ($M=60.9$). The opposite is true for the bachelors' group, considering the variable of the family members.

Interaction between Job and Education

The statistical analysis showed that the interaction between the job and education variables has a significant effect on the interviewees' mean score on the scale of attitude towards marriage and family. Table 60 (see Appendix 1) shows the differences in the mean scores according to the variables of job and education. Those assuming administrative jobs and with higher education expressed a more positive attitudes towards marriage and family counselling ($M = 73.76$), followed by those assuming technical jobs and with higher education ($M = 67.32$). Those who expressed the lowest positive attitude fall under the category of others (unemployed) with high education ($M=52.53$).

Interaction between Job and income

The statistical analysis showed that the interaction between the variables of job and income has a significant effect on the interviewees' mean score on the scale of

attitude towards marriage and family counselling. Table 61 (see Appendix 1) shows the findings. The interviewees with high income and administrative jobs have a more positive attitude towards marriage and family counselling ($M=73.5$), followed by those with high income and technical jobs ($M=67.06$), and those with medium income had almost equal mean scores (from 65 to 66.7) regardless of the job status. Furthermore, those with high income and unemployed (others) had the lowest mean score ($M=51.21$) implying that they have the lowest positive attitude towards marriage and family counselling in comparison with other groups.

CHAPTER SIX

DISCUSSION AND RECOMMENDATIONS

CHAPTER SIX

DISCUSSION AND RECOMMENDATIONS

Introduction

The aim of this chapter is to summarise and discuss the findings of the study and suggest recommendations that may help to synthesise an organised foundation for developing marriage and family counselling practices in the Qatar society. As mentioned earlier, this study attempted to answer the main question: *what are the attitudes of the Qatari citizens towards marriage and family counselling?* Answering of this question involved the investigation of the attitude towards seven dimensions: the benefit and importance of counselling; the counsellor; challenges that confront counselling; the role of counselling in family education; pre-marriage counselling; counselling during marriage, and counselling after termination of marriage. In this chapter, there is discussion to develop critical theoretically informed approach to the attitudes towards marriage and family counselling in Qatari society. The chapter includes the following points:

- Summary of the Main Results
- Methodological Issues
- Discussion of Key Themes, which includes :
 - How Positive are Attitudes to Counselling in Qatari Citizens ?
 - A Comparative Analysis
 - The Complexity of Attitudes Towards Counselling
 - Effect of Interviewees Characteristics on the Attitudes Towards Marriage and Family Counselling
 - Gender Differences Regarding Attitudes Towards Marriage and Family Counselling
- Implications for Counselling Training and Provision in Qatar
- Directions for Future Research

6.1 Summary of the Main Results

With regards to each dimension separately, a “very positive” attitude towards the counsellor was found. Challenges confronting counselling is the only dimension that was expressed as “negative”. There is a “positive to some extent” attitude towards five

dimensions which are : the benefits and importance of counselling, the role of counselling in family education, pre-marriage counselling, during marriage counselling and after termination of marriage. The study showed that the interviewees expressed a “positive to some extent” attitude towards marriage and family counselling. The interviewees mean score on the scale was 65.82 constituting 42.75% of the total score 154. This value indicates that the interviewees have a ‘positive to some extent’ attitude towards marriage and family counselling as a whole. Table 60 sheds light on the main findings regarding the attitudes towards marriage and family counselling.

Table (22)
Summarizing the Findings Regarding Attitudes
Towards Marriage and Family Counselling

Dimensions	Attitude	Factors Associated with Differences in Attitude Scores
Benefits and importance of counselling	Positive to some extent	<ul style="list-style-type: none"> - Education - Job - Gender & Family Members - Age & Marital Status - Marital Status & Family Members
The counsellor	Very positive	<ul style="list-style-type: none"> - Gender - Age - Residential Area - Income - Age & Marital Status - Marital Status & Family Members - Education & Job - Education & Income - Job & Income
Obstacles facing counselling	Negative to some extent	<ul style="list-style-type: none"> - Gender - Age - Residential Area - Income - Gender & Residential Area - Marital Status & Family Members - Marital Status & Residential Area - Education & Job - Education & Income - Job & Income
Counselling in family education	Positive to some extent	<ul style="list-style-type: none"> - Education - Age & Marital Status - Family Members & Residential Area - Job & Income
Pre-marriage counselling	Positive to some extent	<ul style="list-style-type: none"> - Gender - Residential Area - Education - Age & Marital Status - Marital Status & Residential Area - Education & Job - Income & Job
During marriage counselling	Positive to some extent	<ul style="list-style-type: none"> - Residential Area - Education - Age & Marital Status - Job & Income
After termination of marriage counselling	Positive to some extent	<ul style="list-style-type: none"> - Age - Education - Age & Marital Status - Marital Status & Family Members
Overall attitude	Positive to some extent	<ul style="list-style-type: none"> - Residential Area - Education - Age & Marital Status - Gender, Education & Income - Gender & Job - Gender, Marital Status & Family Members - Marital Status & Income - Marital Status & Family Members - Job & Education - Job & Income

It is worth mentioning that the effect of the interviewees characteristics on their attitudes towards marriage and family counselling does not mean that a causal relationship between attitudes towards counselling and these variables exist. For example, when we say that the education level variable affects the attitudes – this does not mean that the education level is the reason for the effect of attitudes and vice versa. The attitudes in general are shaped in a very complicated and multiple processing manner. It is too difficult to identify the effect of one component of individual's attitudes. Even in the experimental studies, which investigated the causal relationships in human sciences, the results take with many cautions.

6.2 Methodological Issues

The current study investigates the attitudes of Qatari citizens towards the family and marital counselling. The sample was randomly chosen from the Qatari society. The author tried to achieve randomness as much as possible but the randomness was not a 100%. That is because there is no complete list of names to use as a sampling frame. The sampling problems face the societal studies. It is easy to choose a full random sample from the list of names from schools (pupils). The matter will be very difficult if you want to choose a full random sample from the society as a whole. In the current study, the sample was chosen to include the two sexes, women and men and from different ages, the same logic to the social status variables, residence places and family members. In addition to occupation and income. This sample was chosen to access the greatest number of features or variables, which would be likely affect the attitude towards the family and marital counselling. The houses were also chosen randomly from each area, one individual is chosen from each building. The sample size was (250) individuals, 3 of them were excluded, the sample size thus became 247 individuals. Perhaps the size is considered small to some extent.

Generally speaking, the study tried to use a random sample, but randomness, as I mentioned earlier, was not achieved completely. And the sample size was small, but there is no standard size to use for the study. Each study has its own established sample size and varies for each study. There are many factors affecting the sample size such as, nature and aim of the study; costs, and time plan. Regarding data collecting tool, the study used a reliable and valid questionnaire. The questionnaire was designed and developed by the author to meet the study's objectives according to the scientific criteria.

There are many methods to test validity and reliability of the data collecting tools. The current study used content validity and expert consensus to make sure that the scale is valid. Faraj (1981, p. 71) stated that factor validity is the most powerful method in identifying the validity of tools. Using this method enabled the classification of items/questions under determined dimensions, which represent the factors which items are loaded. It must be noted that the factor validity method was not used because the dimensions, which the current study investigated, were already determined.

Regarding methodology as a whole, it is worth mentioning that the methodology met the study's objectives. There were several choices and many view points in the scientific frame work, that may have been considered the best from a certain point of view, but were not considered to be the best from another view point. The strengths of the methodology were the clarity of this method; the methodology led to decisive findings related to the study problem, and the methodology took into consideration the variables which might affect the attitudes of examinees towards marital and family counselling. On the other hand, the weaknesses were as follows: it led to more detailed findings; output of this method of application make it too relatively difficult to form a complete formulation about the subject without reading results completely, and the application of this method - in spite of its clarity - required more efforts to achieve linked serial achievements - these achievements were hard to fulfill. In the current study, the strengths of the methodology reflected on the study from many aspects: thesis clarity started from the title, passing through the formulation of the study problem, theoretical frame work, methodological procedures and ending with findings and the connection between the thesis components. In spite of these strengths, the study still has its limitations as was mentioned in chapter one.

6.3 Discussion of Key Themes

The key themes of the results that will be discussed at this point are how positive are attitudes to counselling in Qatari citizens ?; the complexity of attitudes towards counselling, and effect of interviewees characteristics on the attitudes towards marriage and family counselling.

6.3.1 How Positive are Attitudes to Counselling in Qatari Citizens?

It is important to clarify how positive are attitudes towards marriage and family counselling according to the study results. As mentioned earlier, the attitudes were “very positive” towards the two dimensions attitudes towards the counsellor and the benefits and importance of counselling. There was “positive to some extent” attitude towards four dimensions: attitudes towards counselling and family, pre-marriage counselling, during marriage counselling and after marriage counselling. Finally, the “negative to some extent” attitudes was shown towards obstacles facing counselling. The study showed that the interviewees expressed a “positive to some extent” attitude towards marriage and family counselling as a whole. The strength of the overall attitude varies according to two variables - place of residence and education level. Those who live in the capital had a significantly high mean score in comparison with those living outside the capital, implying that those who live in the capital are more expressive of a “positive” attitude than those living outside. Likewise, the more educated individuals had a significantly higher mean score in comparison with those who were less educated, implying that those who are more educated were more expressive of a “positive” attitude than those who were less educated. This finding is similar to those revealed by other studies.

According to a study by Al Sayed and Khalifa (1995), it was found that individuals with higher education had a better concept of psychology, compared with those of less education. Another study by Bowen and Richman (1991, pp. 277-293) indicated that the more knowledge spouses had, the more likelihood of their interest in psychological services. With the exception of the two variables of residence and education level, the interviewees’ attitude towards marriage and family counselling do not vary according to the rest of the variables. This concurs with some other findings from some studies which showed that there are no differences between groups in attitudes towards counselling considering some variables. For example, Goodman et al (1984) asserted that men and women did not differ in help-seeking behaviour.

It is interesting to conclude that the sample’s responses on 13 items (16.9%) reflected a ‘very positive’ attitude towards marriage and family counselling; 42 items (54.5%) reflected a ‘positive to some extent’ attitude; 12 items (15.6%) reflected a neutral attitude, and 10 items (13%) reflected a negative attitude.

The most positive attitude regarding the following items :

- Media should display a respectable image of the psychological counselor (M=1.8).

- Psychological counselling can raise educational standard at schools and universities (M=1.75).
- The government should take care of psychological counselling due to its benefit to society (M=1.64).
- I'm confident that psychological counselor is scientifically qualified for practicing this job (M=1.56).
- It is necessary that there should be counselling programs to enlighten young people and youths sound marriage choice (M=1.5).
- I support the availability of special counselling programs to get the two partners-to-be acquainted with the extent of harmony between them concerning psychological qualities (M=1.5).
- It is important that each of partners-to-be get acquainted before marriage with circumstances of each other's upbringing (M=1.5).
- Generally speaking, psychological counselling is of exigent or dire necessity for the individual and society (M=1.45).
- Psychological counselor is a respectable person in the society (M=1.4).
- I don't mind if a member of my family works as a psychological counselor (M=1.4).

It is clear that the positive values reflecting responses on the above mentioned items range between 1.8 and 1.4 of the maximum value which is +2. The picture will be clear if the most negative attitudes are identified. The following items got the most negative attitude :

- Popular practices such as (coffee cup reading) and (luck or fortune foresee ability) etc, can replace psychological counselling (M= -1.6).
- Guidance offered by preachers of religion can replace psychological counselling (M= -1.3).
- Advise and recommendations of old experienced people can replace psychological counselor (M= -1.2).
- It is wrong to divulge to the psychological counselor (M= -1.1).
- Generally speaking, there are personal and social factors that prohibit individuals visit a psychological counselor (M= -.53).

- It is difficult to advise someone who has a problem to visit a psychological counselor (M= -.39).
- One is self-embarrassed when one thinks of visiting the psychological counselor (M= -.30).
- If one goes to get psychological counselling, people brand him as a crazy (M= -.28).
- Widowers are ready to go to the psychological counselor to get psychological counselling on how to deal with problems arising from their wife's death (M= -.27).
- Youths in our society are ready to go to specialists – before marriage – to get the two partners to-be acquainted with the ideal characteristics of each other's personality (M= -.04).

It is worth mentioning that the items towards which the interviewees expressed negative attitudes belong to the dimension of obstacles facing counselling. In this context, the negative attitudes mean that the interviewees *agree* with the items which demonstrate the obstacles facing counselling.

6.3.2 A Comparative Analysis

The results of this study are on par with findings reached by other studies in the field of psychology. It was shown that there is a “positive to some extent” attitude towards the benefits and importance of counselling. According to a study conducted by Wood et al, (1986, pp. 947:953), indicated that more than 90% of the sample individuals expressed “very positive” and “positive to some extent” attitudes toward psychology. Abo-Abah's study (1996) asserted that a positive attitude toward psychology is present in both the normal and the neurotic persons. In a study conducted by Abdullah (1992), it was found that both genders have a positive attitude toward psychology, which was also asserted in a study conducted by Desouki and Al-Mofty (1988). According to a study conducted by Abu Hatab (1989) in the Omani society, it was found that the positive attitude is dominant and there is an awareness of the significance of psychology and its advantage in life.

The current study findings asserted the positive type as a pre-dominant on the attitudes towards counsellors - this is in agreement with other studies. A study by Wood et al, (1986) disclosed the presence of a “positive” attitude towards those who are responsible for psychological services. Moreover, another study conducted by Webb and

Speer (1985), revealed that there is a “positive image” of counsellors, but some other studies revealed relatively different findings, e.g., a study conducted by Abo Hatab et al (1989), showed there is a negative image towards psychologists.

Although a “positive” attitude towards the counsellors is a predominant one, privacy is an important factor in this context, which is also the main concern in earlier studies. According to a study conducted by Abo-Abah (1994), some interviewees (20%) stated that they would like to receive psychological assistance, only on condition that the counsellor ensures he will not divulge their secrets. This indicates that lack of privacy on the part of the counsellor is the main reason that causes interviewees from abstaining or refraining from receiving counselling services. According to the current study, 29% of the study sample expressed their strong belief that the counsellor will not divulge their secrets, 35.2% believed “to some extent”, whereas 34% did not give a definite response. This indicates that some clients have fears or doubts concerning the counsellor’s commitment to maintain their privacy. In fact, absolute secrecy or privacy is a principal factor of the counsellor’s success, in addition to its being one of the main ethics of his profession. This was asserted by several studies on marriage and family counselling, in particular Smith (1994, pp. 89-101).

A “negative” attitude means the acceptance of beliefs, ideas, and practices that confront counselling. The study showed that there is a “negative to some extent” attitude with respect to this dimension. For example 90% or more expressed that there are alternatives to counselling, e.g., religious guidance, popular traditions and advice of old aged persons. The study indicated that 57.7% of the total frequencies reflect a “negative” attitude (who agree with items demonstrating the challenges that confront counselling), while 27% reflect a “positive” attitude (who disagree with items demonstrating the challenges that confront counselling), and 15.3% for “cannot determine” attitude (who neither agree nor disagree).

In a study conducted by Abo-Abah (1994), the finding stated that some interviewees did not want to be seen attending psychological clinics as they felt embarrassed and were therefore cautious; they also expressed fear that they can be dubbed as crazy if they receive psychological assistance. This meaning was asserted by the current study, as 57% of the sample believe that it was embarrassing for seeking psychological help. Moreover, 70% of them asserted the link between madness and receiving psychological assistance (those who receive this kind of assistance are

considered crazy by others). In fact, describing an individual as crazy decreases his rank and status among the others who usually avoid him. This notion explains the causes of a great deal of abstention or refraining of psychological services, particularly in the Arab society. It is not different from other ideas which state that psychology deals with only the pathological sides (Al Sayed and Khalifa, 1995, pp. 14-37).

6.3.3 The Complexity of Attitudes Towards Counselling

Results of the current study showed the complexity of attitudes towards marriage and family counselling. Factor analysis of interviewees responses on the scale of attitudes towards marriage and family counselling showed complicated components. There were 21 factors which were extracted from the dimensions of the scale as follows :

Dimension One: Attitude Towards the Benefit and Importance of Counselling

It includes the following three factors:

- Benefits of counselling
- Education and professional importance of counselling
- Necessity of counselling for the individual and society

Dimension Two: Attitude Towards the Counsellor

It includes the following two factors:

- Professional and ethical efficiency
- Respect for the counselor and the counselling profession

Dimension Three: Attitude Towards Challenges that Confront Counselling

It includes the following four factors:

- Existence of alternatives to counselling
- Negative feelings resultant from receiving counselling help
- Misunderstanding of religion
- Weak stance towards issues in contradiction to counselling

Dimension Four: Attitude Towards the Role of Counselling in Family Education

It includes the following three factors :

- Laying a foundation of knowledge for the sound basis of marriage and family life
- Sound orientation for sexuality
- Managing marital affairs properly

Dimension Five: Attitude Towards Pre-Marriage Counselling

It includes the following three factors:

- The importance of counselling for a fruitful interaction between the two parties of the marriage
- Conviction of the benefits of pre-marriage counselling
- Importance of counselling for explaining the attributes of harmony between the two parties of the marriage

Dimension Six: Attitude Towards Counselling During Marriage

It includes the following three factors :

- Necessity for counselling in conditions of problems and dilemmas facing the family
- Importance of counselling for supporting the family and consolidating its solidarity
- Importance of counselling for sound interaction with children

Dimension Seven: Attitude Towards Counselling After Termination of Marriage

It includes the following three factors :

- The acceptance of counselling in cases of divorce and widowhood
- Importance of counselling to women and children in cases of divorce and widowhood
- Assessing the benefits of counselling for cases of widowhood

Naturally, this number of factors can be reduced if the factor analysis is conducted on the scale as a whole. This indicates that there is a need for further research to achieve a better understanding of attitudes towards marriage and family counselling. The complexity of attitudes is an expected matter. To understand the complexity of attitudes towards counselling, it is useful to summarize how the individual's attitudes are developed. Attitudes towards counselling – as attitudes towards anything are formulated within the social context. It is known that attitudes are not innate but developed. The individual gains his attitudes from the social environment in which he lives (Shafique, 1987, p. 91). The individual becomes a member of the family at birth which formulates his behaviour. He learns through trial and error, reward and punishment, etc. etc. In this frame, the child is socialized. He obtains behaviours, values and attitudes from his family. When he goes to school, his communication with society increases. Through formal education, the child obtains social experience which creates and demonstrates his attitudes towards many issues. With the development, the individual learns more cultural

patterns from the groups he belongs to. His experiences are also influenced by his social behaviour. This experience also plays an important role in constituting the individual's attitudes towards issues. Krech & Ballachey (1993, p. 94) introduced a model explaining the effect of social context in formulating the individual's attitudes. The central issue of this model is that the individual's attitudes are formulated through information from the society, the social behaviour and social belonging. When the individual obtains information from societal sources about anything, this information becomes important in constituting his attitudes towards it. The individual's behaviour aims to satisfy his needs. This creates and develops a positive attitude towards things and persons that help him in achieving his goals. His evaluation of persons and things will be positive. If there are things and persons constituting obstacles, which prevent him from satisfying his needs, he will develop negative attitudes towards them. Individual attitudes are affected by his social belongingness. The society as a system includes many correlated groups. Every person in a society is a member in a comprehensive category which is called the social class. Also every person is a member of small groups such as family, friends, religious groups, etc. As a member of the society, the individual contributes to the social culture, class culture and group culture.

In all these levels of social belonging, the individual's attitudes are creating and developing. These attitudes are affected by the common beliefs, values and standards. The individual is compelled to follow these common beliefs, values and standards. At the same time, the society includes many effects and information, which may lead the individual to create and develop attitudes contradictory to the social culture. In this case, there will be a contradiction and conflict between his own attitudes and the common cultural patterns. The individual may adapt using the right or wrong behaviour. In all cases, the society shapes the individual's attitudes regardless of their agreement or disagreement with the common culture. According to the above mentioned, the individual's attitudes towards counselling are shaped in the social context which is too complicated.

On the other hand, the complexity of attitudes towards marriage and family counselling was demonstrated by some contradictions between cognitive, emotional, and aptitudes components. Before interpreting these results, it is necessary to introduce the further results which can be used to provide a better understanding of this important result. Appendix 2 entitled, "General Information About Counselling", indicates a

shortage of knowledge about counselling. Regarding the item, “to what extent do you believe that the public hear or know something about counselling”, only 6.5% responded that they believed. This percentage equals 16 interviewees – 15 ‘believed to a certain extent’ while 1 ‘strongly believed’. About 32% of the interviewees believed that psychological terms is common in the society. This percentage equals 79 interviewees – 77 ‘believed to a certain extent’ and only 2 ‘strongly believed’. In summary, there is a shortage of knowledge about counselling and this may be one of the reasons for the weak/positive attitudes towards counselling in Qatar society. This notion contradicts the interests of the sample. The study showed that there was public interest (to some extent) in psychology. About 94% of the interviewees ‘strongly believed’ that teaching psychology in faculties and institutes is essential or beneficial to the society; 84.2% ‘strongly believed’ that listeners and viewers are interested in psychological topic presented through broadcasting and television, and 50.2% and 50.6% ‘strongly believed’ that audience have an interest with psychological topics through books and newspapers respectively. Shortage of knowledge about counselling also contradicts with the need of Qatari society to counselling. 69.7% of the sample ‘strongly believed’ that the Qatari family is in need of counselling; 54.3% ‘strongly believed’ that there are serious problems of marriage and family in the Qatari society, and 52.2% ‘strongly believed’ that Qatar society is in need of marriage counselling specialists. In spite of this relatively high percentage indicating the public’s interest and need of psychology and counselling, there was a relatively low percentage regarding the aptitude to visit the counsellor asking for advice for certain problems. Only 12.1% ‘strongly believed’ that the citizen can do this, and 45% ‘believed to a certain extent’ (see Appendix 2). This means that there are other factors which interpret the weak-positive attitude towards marriage and family counselling in Qatari society. The overall attitudes towards marriage and family counselling is affected by two variables – residential area and education. Those living in the Capital (Doha) and highly educated interviewees expressed a more positive attitude towards marriage and family counselling in comparison with those interviewees living outside the Capital and the less educated. The interviewees characteristics also affect to some extent their attitudes towards each dimension of marriage and family counselling.

The results of the current study showed that there is a gap between the individuals beliefs on one hand and their aptitude to perform the behaviours that agree or cope with what they believe on the other. In other words, there is a contradiction between the

components of attitudes towards marriage and family counselling. This issue can be interpreted considering the tool of measuring attitudes towards marriage and family counselling and the information available. Scales of attitudes consist of a group of items. When interviewees are asked to respond to these items, they mention or select what they think they will do under the circumstances and not what they intend to do (Krech & Ballachey, 1993, p. 87).

Shortage of information may be an important reason interpreting the low willingness to use counselling services. The current study showed that there is a relatively high percentage of interviewees who strongly believed that the public mind reading or viewing sources of information about counselling. It is worth mentioning that this exposure does not necessarily mean understanding the information. That is why only 15.4% of the sample believed that the public heard or knew something about counselling (see Appendix 2). Cognitive balance theory asserted that when the individuals perceive new facts contradictory to the existing facts, they try to make harmony in their cognitive system between old and new facts in spite of the contradiction. A slight change may occur but at the same time there is a resistance to this change which provides opportunities for the emergence of contradiction between cognitive and behavioural willingness (Krech & Ballachey, 1993, p. 87).

6.3.4 Effect of Interviewees Characteristics on the Attitudes Towards Marriage and Family Counselling

In investigating the Qatari citizens attitudes towards marriage and family counselling, the study considered the variables of gender, age, marital status, family members, residential area, education level, job, and income. The study results indicate that the variables of marital status and family members affect the attitudes not separately but with other variables. The variables of gender, age, residential area, education level, job, and income affect the attitudes towards marriage and family counselling as follows :

Effect of gender on attitudes towards marriage and family counselling

Attitudes towards counsellor; challenges that confront counselling and pre-marriage counselling are different according to the gender variable. The males expressed a significantly more positive attitude towards counsellor and pre-marriage counselling in comparison with the females. Females expressed a significantly more negative attitudes

towards challenges that confront counselling in comparison with the males. The gender variable did not affect the attitudes towards benefits and importance of counselling; role of counselling in family education; during marriage counselling; after marriage counselling, and the overall attitudes towards marriage and family counselling.

Effect of age on attitudes towards marriage and family counselling

Attitudes towards counsellor; challenges that face counselling, and counselling after marriage are affected by the age variable. The older interviewees expressed a significantly more positive attitude towards the counsellor and counselling after marriage in comparison with the younger interviewees. While the older interviewees expressed a positive attitude towards challenges that face counselling, the younger expressed a negative attitude. The attitudes towards the following dimensions were not significantly different according to the age variable : benefits and importance of counselling; role of counselling in family education; pre-marriage counselling; during marriage counselling, and the overall attitudes towards marriage and family counselling.

Effect of residential area on attitudes towards marriage and family counselling

Attitudes towards counsellor; challenges that face counselling; pre-marriage counselling; during marriage counselling, and the overall attitude towards marriage and family counselling are affected by the residential area variable. Interviewees living in the Capital expressed a more positive attitude towards the counsellor, role of counselling in family education, pre-marriage counselling, during marriage counselling and the overall attitudes towards marriage and family counselling in comparison with the interviewees living outside the Capital. At the same time, the interviewees living in the Capital expressed a less significant negative attitude regarding challenge that confront the counselling. This means that these interviewees refuse these challenges to a greater degree. The variable of residential area does not significantly affect the attitudes towards the benefits and importance of counselling; role of counselling in family education, and counselling after termination of marriage.

Effect of education on attitudes towards marriage and family counselling

The education variable significantly affects the attitudes towards benefits and importance of counselling; role of counselling in family education; pre-marriage counselling, during marriage counselling; counselling after termination of marriage and

the overall attitude towards marriage and family counselling. Interviewees with high education expressed a significantly more positive attitude in comparison with the less educated interviewees. The education variable does not significantly affect the attitudes towards the attitude towards the counsellor and the challenges that face counselling.

Effect of job on attitudes towards marriage and family counselling

Attitudes towards the benefits and importance of counselling is the only dimension that was significantly affected by the job variable. Interviewees with technical job expressed a significantly more positive attitude in comparison with the interviewees with administrative and other jobs. The study showed that the interviewees attitudes towards the counsellor; challenges that face counselling; role of counselling in family education; pre-marriage counselling, during marriage counselling; after termination of marriage counselling, and the overall attitude towards marriage and family counselling are not significantly different according to the job variable.

Effect of income on attitudes towards marriage and family counselling

Results indicated that the income variable significantly affects the interviewees attitude towards counsellor and challenges that face counselling. Interviewees with high income expressed a significantly more positive attitude in comparison with the medium and low income interviewees. Interviewees with medium income expressed a significantly negative attitude towards challenges that confront counselling. Except for this, there is no significant affect of the income variable on the attitudes towards marriage and family counselling. The income variable does not significantly affect the interviewees attitudes towards the benefits and importance of counselling; role of counselling in family education; pre-marriage counselling; during marriage counselling; counselling after termination of marriage and the overall attitude towards marriage and family counselling.

Effect of interaction between variables on the attitudes towards marriage and family counselling

The above mentioned points clarifies the effects of the demographic variables separately on the interviewees attitudes towards marriage and family counselling. But the interviewees attitudes may be affected by interaction between some variables. Considering this, the current study used two-way and multi-way ANOVA to investigate the effect of interaction among variables on the on the interviewees attitudes towards

marriage and family counselling. The study showed the effects of interaction among the variables in the attitude towards marriage and family counselling, which is summarised below:

- 1) *Interaction between variables of age and social status*: the study revealed that older widows are more expressive of a “positive” attitude whereas younger ones expressed a “negative” attitude.
- 2) *Interaction among gender, education and income*: revealed that males with higher education and higher income were more expressive of a “positive” attitude towards marriage and family counselling, whereas males of low level of education and less income were the least expressive of a “positive” attitude for all categories.
- 3) *Interaction between gender and the job*: revealed that males working in technical jobs are more expressive of a “positive” attitude, in comparison with other groups of samples.
- 4) *Interaction among gender, social status and number of family members*: widowers living in small families are more expressive of a “positive” attitude towards marriage and family counselling, whereas the least expressive of such an attitude were those who were married and living in big families, whether males or females. It was also found that widows living in small families expressed a “negative” attitude towards marriage and family counselling.
- 5) *Interaction between social status and income*: revealed that widows of medium income are the most expressive of a “positive” attitude, whereas those with high income together with bachelors of low income were the least expressive of a “positive” attitude.
- 6) *Interaction between social status and number of family members*: widows of big families were the most expressive of a “positive” attitude towards marriage and family counselling, whereas widows of small families were the least expressive. However divorcees of small families were the most expressive of a “positive” attitudes compared with those of big families.
- 7) *Interaction between job and education*: those holding administrative jobs with higher education were the most expressive of a “positive” attitude towards marriage and family counselling compared with other workers – non-administrative – with higher education were the least expressive.

- 8) *Interaction between job and income*: those holding administrative jobs and having high income were the most expressive of a “positive” attitude toward marriage and family counselling when compared with those who did not hold administrative jobs and with high income, and administrative jobs with low income who were the least expressive of that attitude.

These results give rise to the importance of considering the interaction among the different variables with regard to the effect of that interaction on the attitude. It is seen, for instance, the interviewees’ attitude does not vary according to the gender variable, but the interaction between gender and other variables triggered a significant effect in the interviewees’ mean score, reflecting their attitude towards marriage and family counselling. These results are significant in developing and conducting counselling plans. A superficial investigation may show that widows need a specific type of counselling, but an in-depth investigation showed that those (not all widows), in a certain phase of life or male or female and with or without children etc., need other types of counselling.

6.3.5 Gender Differences Regarding Attitudes Towards Marriage and Family Counselling

As mentioned earlier, the gender variable affects the interviewees overall attitudes towards marriage and family counselling and it also affects their attitudes towards four dimensions separately and/or in interaction with other variables. However, the study showed that there are gender differences which is an area of major interest of psychological theories such as psycho-analysis theory, cognitive theory, social interest theory, etc. There are several reasons which interpret gender differences in general including differences in attitudes. Mousa (1991) identified these reasons under two major factors : biological factors, and psycho-social factors. Regarding biological factors, differences between genders are related to the hormones. Testosterone is responsible for masculinity and oestrogen for femininity. These two hormones are found in both genders but testosterone is more dominant in the males like oestrogen is in the females. Even at the level of each gender separately, testosterone is high in some males, thus they have more masculine features. In the case of females, oestrogen is also secreted to varying

degrees hence, higher the secretion of oestrogen develops more feminine features in the individual.

Regarding psycho-social factors, there are two concepts constituting the basic principles in explaining gender differences. The first concept is gender stereotyping. It means that the individual assimilates and develops his behaviour according to his social role. The individual absorbs beliefs, attitudes, and types of action which agree with his gender. Of course, there are common behaviours between the two genders but at the same time there are specific behaviours for each male and female. The differences may be implicit or explicit, and conscious or unconscious. Parents generally, encourage their child's behaviour which agrees with his/her gender and discourage behaviour that does not suit the gender of the child. There are social forces and internal motives for the child to behave according to his/her gender. The child will get a positive evaluation if she/he behaves in a manner that suits his/her gender and if the child behaves in a manner contradictory to her/his gender, she/he will be evaluated negatively. The second concept is identification. In the growing up years, the child identifies with the parent of the same gender – male with father and female with mother. Consequently, this identification process affects the attitudes and behaviour of the child. In spite of the fact that the children identify initially with their parents, there is a parallel increase of her/his identification with her/his development, perception and interests.

In the Qatari society, females usually socialize within the confines of their homes, schools, colleges or place of work. Females are brought up to be more obedient, conservative, develop lady-like qualities and have a greater commitment to the social values. In several circumstances, if the males and females commit the same kind of errors or do not adhere to the social values, the females are held more responsible and blamed to a greater extent rather than the males. Females have to be more committed to the Qatari social value system. This idea is related to the females attitudes towards obstacles facing counselling for example. In fact these obstacles reflect some cultural values affecting socialization of males and females in Qatari society. A study conducted by Al-Khoudhary and Al-Sheikh (1978) revealed significant differences between Qatari males and females regarding values as influencing factors of behaviour. Males obtained a significantly high mean score on items measuring political, theoretical, and economic values while the females obtained a high mean score on items measuring beauty and religious values. Qatari females preferred to be more beautiful and religious while Qatari

males preferred to be more interested in public, analytic and economic activities. The differences of values between the two genders affect their attitudes. That is why there are some differences between males and females regarding attitudes towards counselling.

6.4 Implications for Counselling Training and Provision in Qatar

One of the most important issues relating to the current study, is to contribute in developing counselling in Qatari society. The author will use the results to develop and enrich her job as a counsellor. The results will also be disseminated through communication at all levels : face-to-face communication with those concerned with mental health; group communication, and mass communication with public, specialists and organizations. The results, which explain the weakness in positivity of attitude towards marriage and family counselling in Qatar society, can be considered as a starting point for work. However, this aspect requires preparing counsellors well. Efficiency of any work depends upon the efficiency of those performing it. Accurate preparation of counsellors starts from the university stage for undergraduate students. There should be specialities in the psychology framework, one of which is counselling. Teaching programs at universities should perhaps focus on the practical side, whereas the theoretical one should be in the limits that help and support practices. Rehabilitation programs should be arranged for counsellors along with setting criteria for professional practice. All of this is suggested to be performed in a framework that includes counselling in a manner that maintain professional dignity and esteem and which provides counsellors with care and secures their commitment of responsibility toward the society. Likewise, it is necessary that psychologists have to be in touch with the public through communication channels with the aim of disseminating psychological knowledge, get them acquainted with the available psychological services and correct distorted ideas and wrong conceptions and beliefs about psychology and those working in its domain. In this manner it will be possible to create a positive attitude towards psychology and consolidate it through the following:

1. Positive interaction of counselling

In order that counselling positively interacts with human reality including marriage and family issues, the appropriate tools of counselling, the most important of which is a qualified counsellor who is able to assimilate different

counselling theories along with skills to administer or apply them in a way that copes with the characteristics of the social and cross-cultural situations in Qatar society, requires to be considered.

Studies concerned with cross-cultural counselling showed that counselling theories derived from certain societies may not be appropriate for others which are culturally different. These studies also indicate that theories of a certain society do not fit all communities in one society. For example, some American counselling theories are not compatible for communities who live in American society but have non-American origins. Therefore counselling experts call for the necessity of setting and developing counselling theories that cope with the cultures of these minorities (Parsons & Wicks, 1994).

The counsellor or psychotherapist should be aware of these minorities' cultures so as to design counselling methods in a way that is compatible with these cultures (Sue, 1992, pp. 187-205). It is well known that there is a dire need to link psychology with the situation and characteristics of the society in which it is to be applied, taking into consideration the society's problems, values, customs, traditions, beliefs and attitudes.

Positive interaction with the social situation requires a systematic programs to qualify and prepare professional counsellors. It would be highly effective if the Qatar University through the Department of Psychology – College of Arts, develops a curriculum, which includes counselling programs with theories and practicals. Without professionals, counselling cannot positively interact with the Qatari society. At the same time a revised and organized program should be available to counsellors to make them aware of the necessity of linking the development of a counselling practice with the problems in Qatari society. In this regard, it is necessary that psychology and counselling should integrate and merge with Qatar society, and interact with the characteristics of Qatar society. Theories and practices performed in foreign civilised frameworks can be benefited from, after verifying their validity and possibility of application to Qatar.

2. Consolidating and advocating the specialised identity of counselling

It is imperative that psychological practices replace the chaos of generalisation by accurate specialisation. Methods of counselling are various, likewise symptoms

and disorders are various, too. Every day we have something new that requires specialisation. Hence, counsellors should respect specialisation and develop professionalism, each one in his respective field of specialisation. Scientific institutions concerned with psychology should perform their role in regulating the profession's practices according to professional considerations that start from the university level of education and above. Moreover, in the frame of specialisation, professional terms and names should be specified particularly those linked to counselling, psychotherapy and psychiatry. Professional characterisation of such terms is necessary to regulate practices in its professional, moral and legal dimensions.

3. Broadening the scope of counselling practices to include health topics

Domains of counselling are various, i.e. therapeutic, preventive and developmental. Counselling is applicable to many fields, such as, education, employment, family and marriage, etc. It is evident, however, that counselling practices often focus on therapy only, whereas self-development and prevention from behavioural problems and disorders are not always sufficiently tackled by counsellors. Impeding counselling in this manner is confirmation of negativity and curtails the desired benefits of psychology as a science that deals with behaviours with the aim of achieving mental health. It is, therefore, necessary that the practice of counselling should extend to include preventive and developmental aspects in addition to therapeutic aspects of personality.

In order to broaden the scope of counselling its practices must integrate with education in schools and universities. The institutions concerned with health, social affairs and employment should make counselling services available to the people. Moreover, the psychological knowledge have to be disseminated among the public through different communication channels.

4. Development and creation

Counselling in Qatari society needs to interact with contemporary developments. It should not be restricted to vague, obscure ideas that are useless and unsuitable to the contemporary reality of life. Counsellors should keep in touch with modern practices and theories of counselling. They should interact positively with

counselling developments and use their knowledge and skills for the benefit of the client.

Developing counselling practices requires not limiting or restricting the tools to conversation only. A counsellor should possess the required skills to employ the tools in such a manner so as to satisfy the requirement.

Creativity in counselling practices requires that counsellors should avoid stereotypical and ready-made forms of counselling. Methods and theories should be employed to suit the circumstances of the case, and the socio-psychological environment. Creativity should help fill or close the gap between theory and practice. According to Leong, 1996, (pp. 333-359) this requires both researchers and practitioners to work hand in hand within a framework of professional relationships based on communication and co-operation, and not devastation and destruction through criticism or useless arguments. Walsh (1996, pp.267-275) discussed the requirements of positive fruitful interaction between theory and practice regarding counselling. He asserted that it must answer two questions: What are the fields of research that can be useful for counselling practices, and how can counselling practices enrich the theories of counselling? The accurate answers will create a positive, fruitful and constructive relationship between theory and practice of counselling.

5. Effective utilisation of counselling methods

The multiplicities of counselling methods have a great advantage as they provide a variety of choices, which enables the counsellors to deal with the numerous psychological sufferings. At the same time the multiplicity constitutes challenges as it needs qualified cadres to comprehend these methods, with their advantages and drawbacks, and to become familiarised with the procedures and tools required for its application. The numerous methods of counselling are always concomitant with partiality for certain methods at the expense of the others. This partiality, on the part of some specialists, is reflected in the performance and working relationship that may exacerbate problems, at a time when efforts are needed to collaborate.

With the numerous counselling methods offering challenges and opportunities, an undertaking should be worked out to provide enough specialists who are highly

qualified. Moreover, scientific meetings should be arranged with specialists to achieve certain goals, most important of which are displaying common procedures, steps and elements in all counselling methods, such as:

- Accurate preparation of the counselling process and its presentation to the client in a correct and interesting manner.
- Creating a friendly climate between the counsellor and the client.
- Necessity of emotional abreaction.
- Learning, changing and modifying behaviours.
- Development and personality change.
- Scientific fundamentals to finish and follow-up.
- Getting acquainted with criteria that identifies choosing the appropriate counselling method, most important of which are the scientific principles on which the method is based. The counsellor should comprehend it and be convinced of it. The method should be efficient and meet the needs of the clients. It should also be appropriate with the social and cultural circumstances.

Each counselling method has its own advantages and drawbacks, points of strength and points of weakness on a technical and special level, and at the levels of the social and cultural environment such characteristics should be considered. What is more important is the final result, i.e., achieving interaction and positive therapy, preventive and developmental levels

6. Investing culture in counselling practice

Culture in its broad meaning implies the way of life of the society including religion, values, attitudes, customs, traditions, beliefs, etc. Employing culture to achieve the goals of counselling can be utilised through different ways. For example; the Arab society, the Gulf in particular, is characterised by interconnected social relationships at different levels. The individual receives material and moral support from those around him, a process which is one of the basic requirements to achieve adaptation and overcome crises and problems.

Therefore, the counsellor should bolster this tendency in the clients by setting up programs of activities that support his relationship with others, with whom he deals. In comparison, the western culture encourages people to depend on

themselves and strongly adhere to the principle that “if you can’t solve your problems, then no one else can” (McLeod, 2001).

In Qatar society, the counselling process could include a plan specially set by the counsellor, for those dealing with the client in order that they can achieve more integration and support. This is an application of the integration principal. A lack of social integration would trigger suffering for many people, where they feel dissatisfaction of their own needs of love and sympathy, along with their needs for efficiency and attention. Whenever, an individual lacks the means to fulfil these needs, he suffers psychologically (Glasser, 1992, p. 203; Al Rashidi, 1998, p. 32).

As for religion, the Arab culture is characterised by faith or beliefs, although the external behaviour may not reflect it. Consequently, counselling practices should not primarily contradict religion. Moreover, the counsellor should employ religion within the concept of counselling wherever relevant.

Jinni (or demons), *magic* (or sorcery) and *evil eye* are mentioned in the Holy Quran and the traditions of the Holy Prophet (PBUH), of which people are convinced. However, the counsellor should deal with his clients through scientific methods to modify the maladaptive behaviour, and avoid arguments or conversations about these aspects as causes of their sufferings.

7. Changing the negative image of counselling

Change in image requires continuous and intensive efforts. Therefore, any procedures taken to change or modify the image of counselling has to be gradual and fortified. I think that it is the counsellor’s responsibility to correct the negative image about counselling and counsellors. It is also the responsibility of those concerned with this profession. Literature (Al-Rashidi and Al-Sahel, 2000) discussed the aspects of negative image about counselling in the Arab Gulf communities. This negative image was also asserted by several other studies (Abo Abah, 1996; Abo Hatab, et al, 1989; Abdullah, 1992). Many individuals think that counselling is only for the crazy or mad people. Unfortunately, the psychologists use many terrible words such as depression, hysteria, schizophrenia, manic depression, phobias, and the like. These words display a negative meaning according to the Arab Gulf culture. When I visited Kuwait in 1996, I became involved with the experiences of the Kuwaiti practitioners at the Social

Development Office. I noticed that during their sessions with their clients, the counsellors did not use clinical terms which frighten the clients, but rather used simple idioms to soften the blow to the client as well as make it a normal health problem. For example, they did not use the term 'client' or 'case'. They preferred to use the word 'guest' instead. The term 'client' and 'case' has a negative meaning according to Arab culture, especially when it is used in the context of counselling. It means that the person is mad or crazy.

As counselling approaches develop, the right practice will be found. Prof. Basheer Al-Rashidi from Kuwait developed a new approach to counselling which is called the 'self-management' model. This model does not use the unacceptable clinical terms of mental health. The model consists of three main parts: cognition, self-love and self-practice. Regarding cognition, it includes two sub-dimensions : control and discriminative behaviour. Self-love includes three sub-dimensions : self-acceptance, self-protection and self-development. The self-practice includes four dimensions : objective in life, plan, life philosophy and practice. Al-Rashidi's counselling model is described as therapeutic, preventive and developing one. It deals with mental health problems as it is regardless of its terms (Al-Rashidi, 1995). This model does not use terrible words. It uses the common language with the client.

6.5 Directions for Future Research

As mentioned in the introductory chapter, the current study has its limitations. Not only this, but methodological issues must be considered as was discussed in the current chapter. From all of this, the author obtained useful ideas for future research. The questionnaire used covered seven dimensions which constituted the content of attitudes towards marriage and family counselling. These dimensions are : benefits and importance of counselling; attitude towards the counsellor; challenges that face counselling; role of counselling in family education; pre-marriage counselling; counselling during marriage, and counselling after termination of marriage. The study also considered several variables which included gender, age, marital status, family members, residential area, education level, job and income. Perhaps there are other dimensions of marriage and family counselling which need to be investigated and other variables which affect these

dimensions. It is important that the future research attempts to measure the attitudes of Qatari citizens towards counselling as well as the variables which may affect these attitudes. Attitudes are too complex. More research is required to demonstrate their identity and the variables affecting them. In the frame of the current study questionnaire, it might be useful to prepare another version of it using sub-factors and implement this modified version on many pilot samples to obtain comparative results. This would lead to developing a more valid and reliable tool in investigating Qatari attitudes. Standardization is not only validity and reliability. It includes the application of the tool to many different samples during different periods of time. The scale of attitudes towards marriage and family counselling in Qatari society needs to be administered in different times and social context, using the results in improving the efficiency of the scale.

The Qatari citizens attitudes may significantly differ according to the gender of those responsible for mental health services. Chaplin (1988) wrote about feminist therapy in Britain regarding its context and development. She stated that all feminists therapists are aware of the fact that women's inner psychologies have been deeply affected by society's demands on them to play female roles and by the gender hierarchy that even today makes them second-class citizens (p. 40). According to my experience in counselling practice, the Qatari citizens attitudes may significantly differ according to the gender of the counsellor. This point could be an interest for future research, in addition to conducting research, investigating the women's contribution to mental health activities.

There is a need to conduct a comparative studies in Qatar and other Gulf and Arab countries making use of the foreign studies. It is imperative to investigate certain sub-groups of citizens like widows, divorcees, single and married, rural and urban communities, those with former experience in counselling and without. Investigating these groups will make important information available, not only for counselling practitioners and planners involved in counselling. Future research must investigate the impact of public campaigns aiming to create and spread awareness of counselling, the public should be made aware of the advantages of counselling through the use of mass media, radio and TV networks, printed literature and special lectures and seminars. The effect of these practices must be in the interest of future research in Qatar society.

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APPENDICES

APPENDIX 1

DETAILED FINDINGS

Table (23)

Pattern of Attitude Towards the Benefits and Importance of Counselling

Items/Contents of attitude	Pattern of Attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Benefits of counselling in helping individuals to overcome their suffering	51	193	2	1	-	1.19	.442
Benefits of counselling in helping to solve some serious problems in society	52	188	5	2	-	1.17	.484
Importance of counselling regarding stresses of modern life	66	176	4	1	-	1.24	.491
Benefits of counselling to achieve a better use of human resources at work	95	145	6	1	-	1.35	.55
Benefits of counselling to enhance the educational standards at schools and universities	196	43	7	-	1	1.75	.541
Willingness to visit specialized counsellor if this can help to achieve self-adjustment	50	43	152	1	1	.67	.828
Willingness to visit specialized counsellor if this can help to achieve social-adjustment	50	51	142	3	1	.91	.835
Willingness to participate in enlightening others on the importance of counselling	15	64	137	31	-	.255	.752
Advantages of enlightening others on the importance of counselling	94	147	5	1	-	1.35	.542
Necessity that the government should give importance to the benefits of counselling	162	81	3	1	-	1.64	.530
Importance of counselling to the individual and society	113	133	-	1	-	1.45	.522
Total	944	1264	463	43	3		
Percentage	34.75	46.5	17.04	1.6	.11		

Table (24)

**ANOVA of Interviewees' Mean Score on Items of Attitude
Towards the Benefits and Importance of Counselling**

Characteristics (Variables)	N	Mean Score	SD	Statistics
Gender: Male	110	12.62	3.9	t= .21
Female	137	12.51	4.7	
Age (years): Less than 24 to 30	94	12.6	4.9	F= .47
From 30 to less than 40	87	12.2	3.9	
40 or More	66	12.9	4.1	
Marital status: Single	57	12.7	3.9	F= .46
Married	129	12.3	3.8	
Divorced	46	13.2	4.3	
Widow	15	12.6	8.8	
Family Members: Less than 5	96	12.93	5.2	t=1.01
5 or more	151	12.32	3.7	
Residential Area: the capital	156	12.44	4.6	t= .62
Outside the capital	91	12.78	3.9	
Education: Less than University	117	12.14	3.5	t=10.3**
University or above	130	13	4.9	
Job: Technical	89	13.25	4.4	F= 3.26*
Administrative	80	12.76	3.7	
Other	78	11.58	4.7	
Income: Low	22	11.6	3.4	F= .66
Medium	113	12.8	4.02	
High	112	12.6	4.8	

**p< .01; *p< .05

Table (25)

**Effect of Bilateral interaction of Variables on interviewees' Mean Score
On Items of Attitude Towards the Benefits and Importance of Counselling**

Sources of Variances	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Gender- Age	2	2.4	1.2	0.06	.94
Gender:-Marital status	3	63.2	21.07	1.1	.34
Gender-Family members	1	120.1	120.1	6.5	.01
Gender-Residence	1	4.95	4.95	.258	.61
Age-Marital status	5	777.8	155.4	9.65	.00001
Age-Family members	2	23.9	11.9	.631	.53
Age-Residence	2	79.08	39.5	2.1	.12
Marital status-Family members	3	200.2	66.7	4.3	.00001
Marital status-Residence	3	50.11	16.7	.878	.45
Family members-Residence	1	41.4	41.4	2.2	.13
Education-Job	2	57.0	28.5	1.54	.21
Education-Income	2	3.68	1.84	.098	.9
Job-Income	3	132.05	44.02	2.4	.06

Table (26)

**Factor Analysis of Interviewees' Responses on Items of
Attitude Towards the Benefits and Importance of Counselling**

Items / Content of Attitude	Loading			Communalities
	Factor One	Factor Two	Factor Three	
Benefits of counselling in helping individuals to overcome their suffering	.789			.708
Benefits of counselling in helping to solve some serious problems in society	.706			.774
Importance of counselling regarding stresses of modern life	.681			.719
Benefits of counselling to achieve a better use of human resources at work		.682		.678
Benefits of counselling to enhance the educational standards at schools and universities		.732		.561
Willingness to visit specialized counsellor if this can help to achieve self-adjustment	.930			.913
Willingness to visit specialized counsellor if this can help to achieve social-adjustment	.935			.903
Willingness to participate in enlightening others on the importance of counselling				.381
Advantages of enlightening others on the importance of counselling	.773			.619
Necessity that the government should give importance to the benefits of counselling				.298
Importance of counselling to the individual and society			.882	.991
Variance	27.2	29.8	12.8	
Eigen value	2.98	3.28	1.34	

Table (27)

Pattern of Attitude Towards the Counsellor

Items/Contents of attitude	Pattern of attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Professional qualification of counsellors	162	64	19	2	-	1.56	.671
Well-balanced behaviour of counsellors.	137	48	59	2	1	1.88	.885
Sense of responsibility of counsellors	137	50	58	2	-	1.3	.856
Professional experience of counsellors	104	88	53	1	1	1.19	.810
Feeling of discomfort when confiding in the counsellors	72	87	84	1	3	.57	.87
Counsellors are worthy of respect in society	106	137	3	-	1	1.41	.561
Acceptance of the idea that one of the family members can work as a counsellor	107	137	2	-	1	1.41	.560
Willingness to obtain an academic qualification in counselling	48	135	61	3	-	.923	.70
Commitment of counsellors to the code of ethics	75	157	11	3	1	.122	.621
Necessity that the media should reflect a respectable image of counsellors	198	47	1	-	1	1.79	.476
People's view of counsellors	103	87	51	5	1	1.16	.85
Total	1249	1037	402	19	10		
Percentage	46	38.2	14.7	.7	.4		

Table (28)

**ANOVA of Interviewees' Mean Score
On Items of Attitude Towards the Counsellor**

Characteristics (Variables)		Number	Mean Score	SD	Statistics
Gender	Male	110	15.33	5.2	t=2.97**
	Female	137	13.2	6.03	
Age (years):	24 to less than 30	94	12.67	6.4	F=5.3**
	30 to more than 40	87	14.86	5.4	
	40 or more	66	15.33	4.9	
Marital status	Single	57	14.3	5.6	F= .53
	Married	129	13.7	5.3	
	Divorced	46	14.9	5.4	
	Widow	15	14.7	9.9	
Family Members:	Less than 5	96	13.86	6.4	t= .6
	5 or more	151	14.34	5.4	
Residential Area:	the capital	156	15.6	5.7	t=5.5**
	Outside the capital	91	11.7	5	
Education:	Less than University	117	13.62	5.2	t=1.15
	University or above	130	14.62	6.2	
Job::	Technical	89	14.16	5.7	F= .03
	Administrative	80	14.19	6	
	Others	78	14.11	5.7	
Income:	Low	22	12.54	5	F=3.05*
	Medium	113	13.53	5.6	
	High	112	15.1	6.2	

** p< .01;

*p< .05

Table (29)

**Effect of Bilateral Interaction of Variables on Interviewees'
Mean Score on Items of Attitude Towards the Counsellor**

Sources of Variances	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Gender-Age	2	24.1	12.06	.380	.68
Gender-Marital status	3	161.1	53.8	1.65	.17
Gender-Family members	1	17.3	17.3	.589	.44
Gender-Residence	1	8.7	8.76	.292	.59
Age-Marital status	5	1005.2	201	7.07	.00001
Age-Family members	2	91.7	45.8	1.42	.24
Age-Residence	2	54.3	27.1	.925	.39
Marital status-Family members	3	604.8	201.6	7.23	.00001
Marital status-Residence	3	96.6	32.2	1.06	.36
Family members-Residence	1	55.5	55.5	1.86	.17
Education-Job	2	352.5	176.2	5.4	.00001
Education-Income	2	332.1	166	5.2	.00001
Job- income	3	578.9	193	6.2	.00001

Table (30)

**Factor Analysis of Interviewees' Responses
On Items of Attitude Towards the Counsellor**

Items	Loading		Communalities
	Factor One	Factor Two	
Professional qualification of counsellors	.788		.660
Well-balanced behaviour of counsellors.	.994		.958
Sense of responsibility of counsellors	.952		.927
Professional experience of counsellors	.841		.862
Feeling of discomfort when confiding in the counsellors	.678		.841
Counsellors are worthy of respect in society		.554	.769
Acceptance of the idea that one of the family members can work as a counsellor		.741	.722
Willingness to obtain an academic qualification in counselling		.776	.643
Commitment of counsellors to the code of ethics	.611		.802
Necessity that the media should reflect a respectable image of counsellors		.745	.676
People's view of counsellors	.527		.589
Variance	54.7	19.2	
Eigen Value	6.01	2.11	

Table (31)

Pattern of Attitude Towards Challenges That Confront Counselling

Items/Contents of attitude	Pattern of attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Prefer going for counselling secretly	20	151	40	35	1	.623	.841
Client feels embarrassed if known people see him at the counsellor's office	6	79	116	41	5	.162	.8
Linking madness to receiving psychological help	53	13	8	159	14	-.275	1.3
Feelings of embarrassment when visiting the counsellor	2	70	34	134	7	-.3	.941
Religious guidance as an alternative to counselling	10	8	7	104	118	-1.3	.967
Folk practices as an alternative to counselling	-	1	3	102	141	-1.6	.545
Stance towards revealing secrets before the counsellor.	4	13	6	123	101	-1.23	.86
Difficulty in advising those facing problems to seek help from a counsellor.	3	10	36	98	100	-1.42	.897
Islamic stance towards counselling.	3	13	120	107	4	-.389	.671
Stance towards ideas that prevent benefiting from counselling.	5	30	42	170	-	-.053	.785
Old and experienced people's advice and recommendation as an alternative to counselling	133	107	4	2	1	1.49	.617
Total	239	495	416	1075	492		
Percentage	8.8	18.2	15.3	39.6	18.1		

Table (32)

**ANOVA of Interviewees' Mean Score on Items of
Attitude Towards the Challenges that Confront Counselling**

Characteristics (Variables)		Number	Mean score	SD	Statistics
Gender:	Male	110	-3.64	4.9	t= .47**
	Female	137	-5.33	5.9	
Age (years)	24 to less than 30	94	-5.98	5.9	F= 4.1*
	From 30 to less than 40	87	-4.15	5.6	
	40 or More	66	3.51	4.2	
Marital Status:	Single	57	-4	5.2	F= 2.31
	Married	129	-3.82	6	
	Divorced	46	-6	4.6	
	Widow	15	-5.8	3.8	
Family Members:	Less than 5	96	-4.07	5.9	t= .71
	5 or more	151	-4.6	5.3	
Residential Area:	the capital	156	-2.6	5	t= 3.87**
	Outside the capital	91	-5.4	5.9	
Education:	Less than University	117	-4.62	4.09	t=1.56
	University or above	130	-4.2	6.04	
Job:	Technical	89	-3.8	5.9	F= .89
	Administrative	80	-4.7	5.8	
	Others	78	4.8	4.7	
Income:	Low	22	-5.4	5.8	F= 3.67*
	Medium	113	-3.4	5.4	
	High	112	-4.3	5.5	

* p< .05;

** p< .01

Table (33)

Effect of Bilateral Interaction of Variables on Interviewees' Mean Score on Items Of Attitude Towards the Challenges that Confront Counselling

Sources of Variance	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Gender-Age	2	42.8	21.4	.722	.48
Gender-Marital status	3	80.43	26.8	.903	.44
Gender-Family members	1	11.92	11.92	.406	.52
Gender-Residence	1	120	120	4.22	.04
Age-Marital status	5	79.03	15.8	.529	.75
Age-Family members	2	16.2	8.08	.268	.76
Age-Residence	2	115.4	57.7	2.06	.13
Marital status-Family members	3	373.3	124.4	3.81	.01
Marital status-Residence	3	218.5	72.8	2.62	.04
Family members-Residence	1	5.6	5.6	.202	.65
Education-Job	2	300.1	150	5.04	.001
Education: income	2	222.3	111.1	3.92	.02
Job-Income	3	349.9	116.6	4.07	.0001

Table (34)

**Factor Analysis of Interviewees' Responses on Items of
Attitude Towards the Challenges That Confront Counselling**

Items / Contents Attitude	Loading				Communalities
	Factor One	Factor Two	Factor Three	Factor Four	
Prefer going for counselling secretly		.645			.622
Client feels embarrassed if known people see him at the counsellor's office			.995		.991
Linking madness to receiving psychological help				.556	.531
Feelings of embarrassment when visiting the counsellor		.832			.752
Religious guidance as an alternative to counselling	.842				.784
Folk practices as an alternative to counselling	.816				.717
Stance towards revealing secrets before the counsellor.		.684			.839
Difficulty in advising those facing problems to seek help from a counsellor.				.668	.218
Islamic stance towards counselling.			.771		.647
Stance towards ideas that prevent benefiting from counselling.				.771	.598
Old and experienced people's advice and recommendation as an alternative to counselling	.915				.950
Variance	13.7	34.3	10.6	11	
Eigen value	1.5	1.8	1.2	1.2	

Table (35)

Pattern of Attitude Towards the Role of Counselling in Family Education

Items/Contents of attitude	Pattern of attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Developing self-confidence regarding marriage	58	183	5	1	-	1.21	.479
How to properly select the other partner	82	151	9	4	1	1.25	.639
Identifying the facts related to marriage and family life	95	146	5	1	-	1.4	.543
Identifying the responsibilities related to marriage and family life	112	131	3	1	-	1.4	.543
Identifying the bases of dealing with the potential life partner	4	9	222	11	1	.02	.403
Identifying the convenient requirements of the future marriage partners	3	45	183	12	4	.13	.574
Identifying the moral norms of sexual behaviour that adhere to the culture	.7	134	96	8	2	.55	.647
Learning how to avoid sexual deviation before marriage	16	158	70	2	1	.753	.598
Acquiring sound sexual education	54	186	6	1	-	1.2	.475
Identifying the various phases of personality growth and the requirements of each phase	56	188	1	2	-	1.21	.471
The importance of counselling to family education in general.	104	139	3	1	-	1.41	.538
Total	591	1470	603	44	9		
Percentage	21.8	54.1	22.2	1.6	.3		

Table (36)

**ANOVA of Interviewees' Mean Score on Items of Attitude
Towards the Role of Counselling in Family Education**

Characteristics (Variables)		Number	Mean Score	SD	Statistics
Gender:	Male	110	10.37	2.9	t= .5
	Female	137	10.58	3.5	
Age (years):	24 to less than 30	94	10.15	3.65	F= .17
	From 30 to less than 40	87	10.38	2.8	
	40 or More	66	11.1	3.04	
Marital status:	Single	57	10.7	3.2	F=1.5
	Married	129	10.1	3.1	
	Divorced	46	11	2.9	
	Widow	15	11.5	4.9	
Family Members:	Less than 5	96	10.82	3.8	t=1.23
	5 or more	151	10.37	2.8	
Residential Area:	The capital	156	10.8	3.06	t=1.79
	Outside the capital	91	10	3.5	
Education:	Less than University	117	10.09	2.7	t=7.08**
	University or above	130	10.84	3.6	
Job:	Technical	89	10.62	3.6	F= .876
	Administrative	80	10.73	2.8	
	Others	78	10.1	3.1	
Income:	Low	22	9.8	2.6	F= .64
	Medium	113	10.5	3.4	
	High	112	10.6	3.2	

** p< .01

Table (37)

**Effect of Bilateral interaction of Variables on interviewees' Mean Score on
Items of Attitude Towards the Role of Counselling in Family Education**

Sources of Variance	DF	Sum of Squares	Mean of squares	F Ratio	
				Value	Significance
Gender - Age	2	33.08	16.5	1.6	.20
Gender-Marital status	3	30.42	10.1	.971	.4
Gender-Family members	1	26.8	26.8	2.8	.09
Gender-Residence	1	.005	.005	.001	.98
Age-Marital status	5	190	38	3.9	.00001
Age-Family members	2	10.7	5.3	.514	.59
Age-Residence	2	23.6	11.8	1.14	.32
Marital status-Family members	3	20.2	6.74	.650	.58
Marital status-Residence	3	54.3	18.1	1.8	.15
Family members-Residence	1	51.8	51.8	5.2	.02
Education-Job	2	57.8	28.9	2.8	.06
Education-Income	2	7.8	3.9	.372	.69
Job-Income	3	143	47.6	4.7	.0001

Table (38)

**Factor Analysis of Interviewees' Responses on Items of
Attitude Towards the Role of Counselling in Family Education**

Items / Content of Attitude	Loading			Communalities
	Factor One	Factor Two	Factor Three	
Developing self-confidence regarding marriage	.558			.844
How to properly select the other partner	.635			.404
Identifying the facts related to marriage and family life	.989			.991
Identifying the responsibilities related to marriage and family life	.842			.762
Identifying the bases of dealing with the potential life partner			.601	.378
Identifying the convenient requirements of the future marriage partners			.994	.991
Identifying the moral norms of sexual behaviour that adhere to the culture		.417		.706
Learning how to avoid sexual deviation before marriage		.621		.244
Acquiring sound sexual education		.761		.390
Identifying the various phases of personality growth and the requirements of each phase				.832
The importance of counselling to family education in general.				.422
Variance	24.4	19.8	13.6	
Eigen value	2.7	2.17	1.4	

Table (39)

Pattern of Attitude Towards Pre-Marriage Counselling

Items/Contents of attitude	Pattern of Attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Necessity for counselling to familiarise each party with his/her capability to interact with the other.	79	159	8	1	-	1.3	.540
Necessity for counselling to familiarise the two parties with their aspects of mutual affinity and conformity.	114	121	8	3	1	1.4	.653
Getting acquainted with their mutual distensions and differences.	115	121	5	4	2	1.4	.689
Willingness of the two parties to visit specialists to identify the ideal aspects of their characters.	2	5	227	8	5	-.04	.407
Willingness of the two parties to attend guidance programs to explain to them the attributes of the success or failure of their marriage.	-	12	218	14	3	-.03	.392
Willingness of the two parties to attend guidance programs that can explain to them the positive and negative characteristics of their personalities.	1	9	219	14	4	-.05	.416
Importance of the availability of specialists to define to the two parties their common characteristics.	95	105	41	5	1	1.2	.802
Importance of the availability of counselling programs to familiarise the two parties on the appropriateness of their personal traits.	147	90	4	5	1	1.5	.673
Importance of the availability of counselling programs to get the two potential partners acquainted with each other's upbringing.	134	101	4	7	1	1.5	.708
Importance of the availability of specialists who can define to the two parties the factors that can impede their marital adjustment.	118	118	4	7	-	1.4	.667
Importance of the availability of specialised marriage counsellors.	120	119	6	2	-	1.4	.588
Total	925	960	744	70	18		
Percentage	34	35.3	27.4	2.6	.7		

Table (40)

**ANOVA of Interviewees' Mean Score on Items of
Attitude Towards Pre-Marriage Counselling**

Characteristics (Variables)		Number	Mean score	SD	Statistics
Gender:	Male	110	11.8	3.4	t=2.56**
	Female	137	10.3	5.8	
Age (years):	24 to less than 30	94	10.21	5.7	F=1.68
	From 30 to less than 40	87	11.38	4.9	
	40 or More	66	11.42	3.6	
Marital status:	Single	57	11.75	3.3	F=1.4
	Married	129	10.35	5.3	
	Divorced	46	11.63	4.1	
	Widow	15	10.87	8.1	
Family Members:	Less than 5	96	10.85	6.05	t=.22
	5 or more	151	11	4.11	
Residential area:	The capital	156	11.9	4.4	t=3.82**
	Outside the capital	91	9.3	5.4	
Education level:	Lower than University	117	9.9	3.9	t=7.51**
	University or above	130	11	5.7	
Job:	Technical	89	10.57	5.5	F=1.8
	Administrative	80	11.8	4.7	
	Others	78	10.5	4.5	
Income:	Low	22	9.5	6.2	F=1.2
	Medium	113	10.9	4.3	
	High	112	11.3	5.2	

** p< .01

Table (41)

**Effect of Bilateral interaction of Variables on interviewees'
Mean Score on Items of Attitude Towards Pre-Marriage Counselling**

Sources of Variance	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Gender-Age	2	31.8	15.8	.662	.51
Gender-Marital status	3	155.7	51.9	2.2	.08
Gender-Family members	1	43.94	43.94	2.12	.14
Gender-Residence	1	21.8	21.8	.948	.33
Age-Marital status	5	693	138.6	6.44	.001
Age-Family members	2	6.007	3.004	.122	.88
Age-Residence	2	26	13	.563	.57
Marital Status - Family members	3	184.8	61.6	2.6	.05
Marital status-Residence	3	232.4	77.5	3.5	.01
Family members-Residence	1	65.6	65.6	2.98	.08
Education-Job	2	156.9	78.4	3.3	.04
Education-Income	2	51.5	25.8	1.05	.35
Job-Income	3	308.7	102.9	4.4	.0001

Table (42)

Factor Analysis of Attitude Towards Pre-Marriage Counselling

Items / Content of Attitude	Loading			Communalities
	Factor One	Factor Two	Factor Three	
Necessity for counselling to familiarise each party with his/her capability to interact with the other.	.813			.823
Necessity for counselling to familiarise the two parties with their aspects of mutual affinity and conformity.	.714			.954
Getting acquainted with their mutual distensions and differences.		.781		.899
Willingness of the two parties to visit specialists to identify the ideal aspects of their characters.		.694		.575
Willingness of the two parties to attend guidance programs to explain to them the attributes of the success or failure of their marriage.		.817		.846
Willingness of the two parties to attend guidance programs that can explain to them the positive and negative characteristics of their personalities.		.903		.841
Importance of the availability of specialists to define to the two parties their common characteristics.			.708	.723
Importance of the availability of counselling programs to familiarise the two parties on the appropriateness of their personal traits.	.853			.810
Importance of the availability of counselling programs to get the two potential partners acquainted with each other's upbringing.			.412	.885
Importance of the availability of specialists who can define to the two parties the factors that can impede their marital adjustment.			.922	.885
Importance of the availability of specialised marriage counsellors.			.514	.931
Variance	27.3	20.2	19.5	
Eigen value	6.3	2.2	1.04	

Table (43)

Pattern of Attitude Towards Counselling During Marriage

Items/Contents of attitude	Pattern of Attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Counselling as a necessary tool to educate parents how to properly bring up their children	120	117	5	5	-	1.4	.639
Willingness of fathers to attend counselling programs on how to properly deal with their adolescents.	6	13	220	5	3	.06	.465
Importance of counselling for arousing the interest of the spouses in the merits of family life.	119	120	6	1	-	1.5	.567
Willingness of the married couple to attend guidance program to avoid mental misunderstanding.	6	14	218	8	1	.065	.446
Importance of counselling for educating married couples on how to deal with marital differences.	84	118	41	4	-	1.14	.744
Willingness of the married couples to attend guidance programs on sound family interaction.	70	34	136	7	-	.68	.920
Importance of counselling for educating family members on how to overcome emotional and neurotic tension.	83	118	44	2	-	1.14	.727
Importance of counselling married couples on how to cope with unexpected crises.	85	154	4	4	-	1.3	.582
Importance of counselling for educating family members on alternatives available for dealing properly with problems.	89	150	7	1	-	1.3	.549
Importance of counselling for educating the family on how to manage their relations with their relatives.	85	151	9	2	-	1.3	.574
Counselling is important during the span of family life in general.	93	149	3	2	-	1.35	.549
Total	840	1138	693	40	6		
Percentage	31	41.8	25.5	1.5	.2		

Table (44)

**ANOVA of Interviewees' Mean Score on Items of
Attitude Towards Counselling During Marriage**

Characteristics (Variables)		Number	Mean score	SD	Statistics
Gender:	Male	110	11.4	4.4	t=.612
	Female	137	11.07	5.2	
Ages(years):	24 to less than 30	94	11	5.06	F=.23
	From 30 to less than 40	87	11.3	4.9	
	40 or More	66	11.5	4.6	
Marital status:	Single	57	11.8	4.1	F=.55
	Married	129	10.87	4.9	
	Divorced	46	11.3	4.8	
	Widow	15	11.87	6.9	
Family Members:	Less than 5	96	11.75	5.5	t=1.31
	5 or more	151	10.87	4.4	
Residential area:	The capital	156	11.77	4.8	t=*2.34
	Out side the capital	91	10.26	4.9	
Educational level:	Lower than University	117	11.75	4.3	t=**6.48
	University or above	130	10.62	5.3	
Job:	Technical	89	11.3	5.2	F=2.6
	Administrative	80	12.04	4.4	
	Others	78	10.3	4.9	
Income:	Low	22	9.7	4.7	F=1.1
	Medium	113	11.4	4.8	
	High	112	11.4	4.9	

** p< .01; * p< .05

Table (45)

**Bilateral Interaction of Variables on Attitude
Towards Counselling During Marriage**

Sources of Variance	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Gender-Age	2	2.3	1.15	129	.87
Gender-Marital status	3	171	57	2.41	.06
Gender-Family members	1	26.9	26.9	1.22	.27
Gender-Residence	1	4.8	4.8	.202	.65
Age-Marital status	5	378.8	75.8	3.3	.00001
Age-Family members	2	4.06	2.03	.084	.91
Age-Residence	2	104.5	52.3	2.22	.11
Marital status-Family members	3	54	18	.753	.52
Marital status-Residence	3	121.8	40.6	1.73	.16
Family members-Residence	1	61.8	61.8	2.7	.10
Education-Job	2	140	70	3.03	.05
Education-Income	2	.623	.312	.01	.98
Job-Income	3	222.7	74.2	3.23	.02

Table (46)**Factor Analysis of Attitude Towards Counselling During Marriage**

Items / Content of Attitude	Loading			Communalities
	Factor one	Factor Two	Factor Three	
Counselling as a necessary tool to educate parents how to properly bring up their children			.659	.747
Willingness of fathers to attend counselling programs on how to properly deal with their adolescents.			.582	.502
Importance of counselling for arousing the interest of the spouses in the merits of family life.		.619		.751
Willingness of the married couple to attend guidance program to avoid mental misunderstanding.		.992		.981
Importance of counselling for educating married couples on how to deal with marital differences.	.908			.908
Willingness of the married couples to attend guidance programs on sound family interaction.		.823		.734
Importance of counselling for educating family members on how to overcome emotional and neurotic tension.	.922			.889
Importance of counselling married couples on how to cope with unexpected crises.	.815			.810
Importance of counselling for educating family members on alternatives available for dealing properly with problems.	.952			.898
Importance of counselling for educating the family on how to manage their relations with their relatives.		.882		.816
Counselling is important during the span of family life in general.		.864		.780
Variance	14.8	47.7	15.4	
Eigen value	1.63	5.24	1.69	

Table (47)

**Pattern of Attitude Towards
Counselling After Termination of Marriage**

Items/Contents of attitude	Pattern of attitude					Statistics	
	Very positive	Positive to some extent	Cannot determine	Negative to some extent	Very negative	Mean	Standard Deviation
Willingness of widows to receive counselling help	6	51	180	8	2	.21	.572
Willingness of widowers to receive counselling help	4	9	153	78	3	-.27	.627
Benefits of counselling for divorced women	48	191	3	3	2	1.13	.558
Benefits of counselling for divorced men	42	128	11	65	1	.587	1.07
Benefits of counselling for children after their parents' divorce	91	146	6	3	1	1.31	.620
Benefits of counselling for children after the death of one of the parents	92	145	4	5	1	1.3	.645
Importance of counselling offices for divorced cases	110	129	4	3	1	1.4	.628
Importance of counselling offices for widowhood cases	106	133	6	1	1	1.4	.600
Counselling as a tool for helping divorcees to adapt and readjust	66	170	9	1	1	1.2	.56
Counselling as a tool for helping widows to adapt and readjust	64	174	7	1	1	1.2	.454
Importance of the availability of counselling specialists for families which experience divorce and/or widowhood.	106	133	6	1	1	1.4	.600
Total	735	1409	389	169	15		
Percentage	27	51.9	14.3	6.2	.6		

Table (48)

ANOVA of Attitude Towards Counselling After Termination of Marriage

Characteristics (Variables)		Number	Mean score	SD	Statistics
Gender:	Male	110	10.7	3.9	t= .48
	Female	137	11	5.5	
Age:	24 to less than 30	94	10.46	5.6	F=3.6*
	From 30 to less than 40	87	10.24	4.6	
	40 or More	66	12.21	3.8	
Marital status:	Single	57	10.37	3.9	F= .31
	Married	129	10.92	4.4	
	Divorced	46	11.02	5.2	
	Widow	15	11.35	9.6	
Family Members:	Less than 5	96	11.45	5.8	t=1.66
	5 or more	151	10.41	4.1	
Residential Area:	the capital	156	10.92	5.2	t= .3
	Out side the capital	91	10.74	4.2	
Education:	Less than University	117	9.74	3.5	t=13.65**
	University or above	130	11.95	5.8	
Job:	Technical	89	10.38	5.4	F= 1.72
	Administrative	80	11.67	3.7	
	Other	78	10.53	5.2	
Income:	Low	22	11.6	2.8	F= 1.4
	Medium	113	10.3	5.1	
	High	112	11.3	4.9	

** p< .01; * p< .05

Table (49)

**Bilateral Interaction on the Attitude Towards Counselling After
Termination of Marriage**

Sources of Variance	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Gender-Age	2	94.7	47.4	2.05	.13
Gender-Marital status	3	99.4	33.1	1.4	.24
Gender-Family members	1	24.2	24.2	1.3	.25
Gender-Residence	1	.861	.861	.036	.85
Age-Marital status	5	318.7	63.7	4.5	.00001
Age-Family members	2	55.9	27.9	1.86	.15
Age-Residence	2	33.3	16.6	.713	.49
Marital status-Family members	3	285.8	95.3	4.2	.00001
Marital status-Residence	3	62.8	21	866	.45
Family members-Residence	1	6.12	6.12	.262	.6
Education-Job	2	141	70.5	3.02	.05
Education-Income	2	44.8	22.4	.94	.39
Job-Income	3	130	43.3	1.85	.12

Table (50)
Factor Analysis of Attitude Towards Counselling After Termination of Marriage

Items/Contents of Attitude	Loading			Communalities
	Factor One	Factor Two	Factor Three	
Willingness of widows to receive counselling help		.741		.570
Willingness of widowers to receive counselling help			.988	.991
Benefits of counselling for divorced women		.673		.781
Benefits of counselling for divorced men			.649	.762
Benefits of counselling for children after their parents' divorce		.904		.915
Benefits of counselling for children after the death of one of the parents		.924		.931
Importance of counselling offices for divorced cases	.828			.975
Importance of counselling offices for widowhood cases	.858			.948
Counselling as a tool for helping divorcees to adapt and readjust	.871			.959
Counselling as a tool for helping widows to adapt and readjust	.869			.938
Importance of the availability of counselling specialists for families which experience divorce and/or widowhood.	.874			.941
Variance	15.5	50.5	14.6	
Eigen value	1.7	5.6	1.6	

Table (51)

**Pattern of Attitude Towards the Dimensions of Marriage
and Family Counselling**

Dimensions	Mean Score	Pattern of attitude
Benefits and importance of counselling	12.56	Positive to some extent
The counsellor	14.15	Very positive
Obstacles facing counselling	-4.4	Negative to some extent
Counselling and family education	10.5	Positive to some extent
Pre-marriage counselling	10.95	Positive to some extent
During marriage counselling	11.22	Positive to some extent
After termination of marriage counselling	10.85	Positive to some extent
Overall attitude	65.82	Positive to some extent

Table (52)

ANOVA of Overall Attitude Towards Marriage and Family Counselling

Characteristics (Variables)		Number	Mean score	SD	Statistics
Gender:	Male	110	66.87	18.5	t= 71
	Female	137	64.97	23.4	
Age:	24 to less than 30	94	63.56	24.1	F=1.05
	From 30 to less than 40	87	66.24	19.4	
	40 or more	66	68.47	19.5	
Marital status:	Single	57	67.6	17.6	F= .37
	Married	129	64.5	19.5	
	Divorced	46	66.9	19.8	
	Widow	15	67.2	44.9	
Family Members:	Less than 5	96	67.7	26.1	t=1.01
	5 or more	151	64.6	17.6	
Residential Area:	the capital	156	67.9	22.6	t=2.13*
	Outside the capital	91	62.2	18.7	
Education:	Less than University	117	63.51	18.9	t=8.53**
	University or above	130	67.89	24.5	
Job:	Technical	89	66.5	21.6	F=1.76
	Administrative	80	68.5	17.6	
	Other	78	62.3	24.2	
Income:	Low	22	60.5	16.3	F=.79
	Medium	113	65.9	20.4	
	High	112	66.8	23.1	

** p< .01; * p< .05

Table (53)

Effect of Two-Way and Three-Way ANOVA of the Interviewees' Mean Score on the Scale of Overall Attitude Towards Marriage and Family Counselling

Sources of Variance	DF	Sum of Squares	Mean of Squares	F Ratio	
				Value	Significance
Age: Marital status	5	21170.6	4234.1	11.2	.0001
Age: Education	2	786.7	393.3	.866	.42
Age: income	4	3032.8	758.3	1.68	.15
Age: Residence	2	1334.8	667.4	1.49	.22
Age: income-Residence	4	3485.6	781.4	2.02	.09
Age: Job	4	1216.2	304.1	.668	.61
Age-Family members	2	419.1	209.6	.459	.63
Age-Job-Family members	4	1417.8	354.5	.786	.53
Gender-Age	2	446.02	223.01	.486	.61
Gender-Marital status	3	2535.6	854.2	1.854	.13
Gender-Education	1	426	426	.941	.33
Gender-Income	2	684.3	342.1	.746	.47
Gender-Education-Income	1	1554.5	1554.4	3.4	.04
Gender-Residence	1	186.2	186.2	.411	.52
Gender-Job	2	3210.1	1605.4	3.624	.02
Gender-Residence-Job	1	234.3	234.3	.537	.46
Gender-Family members	1	1164.8	1164.8	2.6	.11
Gender-Marital status-Family members	3	16361	5453.6	15.1	.00001
Gender-Residence-Age	2	694	347	.765	.46
Marital status-Education	3	3337.4	1112.5	2.5	.06
Marital status-Income	6	6277.5	1046.3	2.4	.03
Marital status-Residence	3	2051.2	683.7	1.52	.21
Marital status-Job	5	3180.9	363.2	1.4	.22
Marital status-Family members	3	4177.2	1392.4	3.12	.02
Marital status-family members- Education	2	873.7	436.8	.988	.37
Marital status-Family members-Residence	2	2091.8	1045.8	2.42	.09
Job-Education	2	4464.8	2232.4	5.09	.00001
Job-Income	3	5732.6	1910.8	4.4	.00001
Education-Income	2	201.8	100.9	.22	.8
Job-Education-Income	2	446.2	223.1	1.24	.61

Table (54)

**Mean Score on Overall Attitude Towards Marriage and Family Counselling
According to the Variables of Age and Marital Status**

Age (years)	Marital Status			
	Single	Married	Divorced	Widow
24 to less than 30	67.43	62.8	65.78	-77
From 30-39	68.06	65.33	66.83	64
40 or above	-	65.33	67.86	78.54

Table (55)

**Mean Score on the Scale of Overall Attitude Towards Marriage and Family Counselling
According to the Variables of Gender, Education and income**

<div> <div>Income and Gender</div> <div>Education</div> </div>	Low income		Medium income		High income	
	Male	Female	Male	Female	Male	Female
Less than University	56.3	-	66.3	63.2	56	70
University or above	62.43	63	59.8	69.8	72.7	63.4

Table (56)

**Mean Score on the Scale of Overall Attitude Towards Marriage and Family
Counselling According to the Variables of Gender and Job**

Gender	Job		
	Technical	Administrative	Other
Male	75.4	70.03	60.2
Female	62.6	67.5	66.04

Table (57)

Mean Score on the Scale of Attitude Towards Marriage and Family Counselling
According to the Variables of Marital Status, Gender and Number of Family Members

<div>Gender and Marital Status</div> <div>Family Members</div>	Single		Married		Divorced		Widow	
	Male	Female	Male	Female	Male	Female	Male	Female
Less than 5	71	62	69.8	67.2	71.8	71.1	99.5	-77
5 or above	63.4	72.5	60.9	60.8	69.3	68.3	67	67

Table (58)

**Mean Score on the Scale of Overall Attitude Towards Marriage and Family Counselling
According to the Variables of Income and Marital Status**

Income	Marital Status			
	Single	Married	Divorced	Widow
Low	53.3	66.7	53.3	56
Medium	69.5	61.4	64.7	88
High	67.2	66.6	70.4	51.2

Table (59)

**Mean Score on the Scale of Attitude Towards Marriage and Family Counselling
According to the Variables of Marital Status and Number of Family Members**

Family Members	Marital Status			
	Single	Married	Divorced	Widow
Less than 5	65.6	68.14	71.6	40.67
5 or above	68.04	60.9	63.7	73.83

Table (60)

**Mean Score on the Scale of Attitude Towards Marriage and Family Counselling
According to the Variables of Job and Education**

Education	Job		
	Technical	Administrative	Others
Less than University	63.65	61.41	64.6
University or above	67.32	73.76	52.53

Table (61)

**Mean Score on the Scale of Attitude Towards Marriage and Family Counselling
According to the Variables of Job and Income**

Income	Job		
	Technical	Administrative	Other
Low	-	54.14	63.5
Medium	65.74	65	66.7
High	67.06	73.5	51.21

APPENDIX 2

SCALE OF ATTITUDES TOWARDS FAMILY & MARRIAGE COUNSELING

Serial No.		
1	2	3

FAMILY AND MARRIAGE COUNSELING IN QATARI SOCIETY

In the Name of Allah, Most Compassionate, Most Merciful

Dear Citizen,

Greetings:

The attached questionnaire has been designed to let us know your opinion in some special cases of marriage, family and psychological counseling. It is meant for scientific research that benefits the society.

The questionnaire – as you will observe includes a group of items and questions, each of them has five responses. Please read it thoroughly then choose only one response for each item, or question, that best expresses your personal opinion.

Because your answers are of the utmost importance affecting vital decisions, it is essential you examine carefully each response and answer all the items and questions.

This questionnaire will receive top confidentiality, and will be answered by a great number of Qatari citizens. We look forward to your kind cooperation for the good and welfare of the society.

I. General Items

The following are some questions, each of them have five responses. Please tick (✓) before each that best reflects your own opinion:

	Questions	Responses				
		Strongly believe	Believe to a certain extent	Difficult to decide	Do not believe	Absolutely do not believe
1.	There are several books that tackle general psychological topics. Do you believe that unspecialized readers mind reading them ?					
2.	Some newspapers and magazines publish psychological subjects. Do you believe readers are interested in reading them ?					
3.	Broadcasting and television programs include some psychological topics. Do you believe listeners and viewers are interested in them ?					
4.	To what extent do you believe that teaching psychology in faculties and institutes is essential or beneficial to the society ?					
5.	There are some psychological terms, some of which are: “psychological counselor”, “psychological specialist”, “psychological researcher’. To what extent do you believe that this terminology is common in the society ?					
6.	To what extent do you believe that the public hear or know what about counseling ?					
7.	To what extent do you believe that the citizen can visit the psychological counsellor asking for advice for a certain problem ?					
8.	To what extent do you believe that there are serious problems of marriage and family in the Qatari society ?					
9.	To what extent do you believe that family in the Qatari society is in need of counseling ?					
10	To what extent do you believe that the Qatari society is in need of marriage counseling specialists ?					

II. Specific Items

The following are some items of family and marriage counseling that an individual defers about. Please tick (✓) before the response that goes well with your own opinion.

	Items	Responses				
		Strongly Agree (+2)	Agree to Some extent (+1)	Difficult to Determine (-)	Disagree to Some Extent (-1)	Strongly Disagree (-2)
11	Counseling can help the individual overcome his/her psychological sufferings.					
12	Counseling can help in solving some serious problems in the society.					
13	Counseling has become important due to the stresses of modern life.					
14	It is possible to achieve better use of human resources through implementing counseling in work domains.					
15	Counseling can enhance the educational standards at schools and universities.					
16	I am willing to visit a specialized counselor if this can help me achieve aelf-adjustment.					
17	I am willing to visit a specialized counselor if it can help me achieve social adjustment.					
18	I am willing to participate in enlightening others on the importance of counseling.					
19	There is a great advantage if citizens are enlightened on the importance of counseling.					
20	The government should give importance to counseling because of its benefit to society.					
21	Generally speaking, counseling is a necessity for the individual and society.					
22	The counselors in general are professionally qualified.					
23	The counselors in general have a well-balanced behaviour.					
24	The counselors in general have a feeling of responsibility.					
25	The counselors in general have the experience to counsel.					
26	Clients do not feel uncomfortable to bare their secrets to the counselor.					
27	The counselor is worthy of being a respectable person in the society.					
28	I don't oppose if a member of my family works as a counselor.					

	counselor.					
29	If I am given the opportunity to qualify as a counselor, I would not hesitate to seize it.					
30	Counselors are usually committed to their professional morals.					
31	Media should display a respectable image of the counselor.					
32	Generally speaking, there is a positive view of those working in the counseling field.					
33	When an individual goes for counseling, he prefers it not to be known.					
34	Individuals feel embarrassed if one of their acquaintances or friend see him/her at the counselor's office.					
35	If one goes to get counseling, people brand him as 'crazy'.					
36	One is self-embarrassed when she/he thinks of visiting the counselor.					
37	Guidance offered by clergy men can replace counseling.					
38	Popular practices such as coffee cup reading and luck or fortune telling, etc. can replace counseling.					
39	It is wrong to bare your secrets to the counselor.					
40	It is difficult to advise someone who has a problem to visit a counselor.					
41	Counselling contradicts the Islamic culture.					
42	Generally speaking, there are personal and social factors that may prohibit individuals from visiting a counselor.					
43	Advice and recommendations of older and experienced people can replace counseling.					
44	It is necessary that there should be counseling programs to enlighten the eligible youth on how to overcome lack of self-confidence regarding marriage.					
45	It is necessary that there should be counseling programs to enlighten the eligible youth to make a sound marital choice.					
46	I support the availability of counseling programs to get the youth acquainted with the facts of marriage and family lives.					
47	It is important that there should be counseling programs to get the youth acquainted with the responsibilities of marriage and family lives.					
48	Most youth are willing to attend counseling programs to get acquainted with the bases of dealing with a future marriage partner.					

49	Before marriage the youth are willing to attend counseling programs to get acquainted with the convenient requirements of future marriage partners.					
50	Our society accepts the existence of educational activities to get people acquainted with moral norms of sexual behaviour that adhere to the culture.					
51	I am willing to attend specialized counseling programs that help youth to avoid sexual deviation before getting married.					
52	It is important that there should be counseling programs for sexual education.					
53	It is important that there should be counseling programs for the phases of personality development and how to deal with each phase.					
54	Generally speaking, it is important to have counseling in family education.					
55	It is necessary that there should be counseling programs to get two potential marital partners acquainted before marriage with each other's abilities of social interaction.					
56	It is necessary that there should be specialized counselors to get the two potential marital partners acquainted with the aspects of their mutual affinity and conformity.					
57	It is necessary that there should be specialized counselors to get the two potential marital partners acquainted with the aspects of their mutual differences and distensions.					
58	Before marriage, the eligible youth are willing to go to specialists to get acquainted with the ideal characteristics of each other's personality.					
59	Youth are willing to attend counseling programs before marriage to get acquainted with the possibilities of success or failure of their future marriage.					
60	Youth are willing to go to specialists before marriage to get acquainted with the positive and negative characteristics of each other's personality.					
61	It is important to have specialists to get the two potential marital partners acquainted with their common characteristics.					
62	I support the availability of special counseling programs to get the two potential marital partners acquainted with the appropriateness of their personal traits.					
63	It is important that each of the potential marital partners get acquainted with each other's upbringing.					

64	Existence of specialists is necessary to get the two potential marital partners acquainted with all factors that might hinder their marital adjustment.					
65	Generally speaking, marriage counseling specialists are important to our society.					
66	Conditions of our society require availability of counseling programs to get parents educated on how to foster children.					
67	Parents are willing to go to specialists to learn how to deal with their adolescents.					
68	Existence of counseling programs are essential to arouse interest of husbands and wives in the merits of family life.					
69	Married citizens are willing to attend counseling programs to help them avoid misunderstandings between them.					
70	It is important to have specialists to guide the partners with the sound dealing of marital differences.					
71	Parents are willing to attend counseling programs to get acquainted with the development of common relations, dialogue and interaction among family members.					
72	It is important to have specialists to counsel family members to overcome and get rid of emotional and neurotic tension.					
73	It is necessary to have counselling offices to counsel the parents on how to deal with accidental and unexpected crises that face the family.					
74	It is important to have counselling programs to acquaint the family members with the sound alternatives regarding certain issues.					
75	It is important to have counsellors to guide the family members on how to deal with relatives in an ideal way.					
76	Counselling is important during the span of family life in general.					
77	Widows are willing to go to counselors to obtain guidance on how to deal with problems resulting from their husband's death.					
78	Widowers are willing to go to counselors to obtain guidance on how to deal with problems resulting from their wife's death.					
79	It is useful for divorced women to go to the counselor to receive advice on how to manage their lives after the divorce.					
80	It is useful for divorced men to go to the counselor to receive advice on how to manage their lives after the divorce.					

81	Children, after their parents' divorce, may need specialized counseling.					
82	Children, after the death of one of their parents, may need specialized counseling.					
83	It is important to have counselling offices to provide counsel for divorce cases.					
84	It is important to have counselling offices to provide counsel for widowhood cases.					
85	Specialized counseling can help divorcees to adapt and re-adjust.					
86	Specialized counseling can help widows and widowers to adapt and re-adjust.					
87	It is important to have counseling specialists to counsel families who experience divorce and/or widowhood.					

The questions end here. Please fill the date in the following page.

Personal Data

88. Sex: () Male () Female
89. Age () years
90. Social status
- 1) Bachelor () 2) Married ()
- 3) Divorcee () 4) Widow(er) ()
91. Monthly income (according to your estimation).
- 1) Less than average
- 2) Average
- 3) Above average
92. Number of family members you live with you ()
93. Level of education:
- 1) Lower than Secretary
- 2) Secondary and lower than university
- 3) University and higher
94. Governorate (or area) of residence: ()
95. Occupation: ()

Thank you for your kind co-operation

APPENDIX 3

FURTHER RESULTS (INTERVIEWEES RESPONSES ON ITEMS OF GENERAL INFORMATION ABOUT COUNSELLING)

Questions	Responses				
	Strongly believe	Believe to a certain extent	It is difficult to decide	Do not believe	Absolutely do not believe
There are several books that tackle general psychological topics. Do you believe that unspecialized readers mind reading them ?	124	94	6	22	1
Some newspapers and magazines publish psychological subjects. Do you believe readers are interested in reading them ?	125	102	4	16	-
Broadcasting and television programs include some psychological topics. Do you believe listeners and viewers are interested in them ?	208	17	5	17	-
To what extent do you believe that teaching psychology in faculties and institutes is essential or beneficial to the society ?	232	7	5	3	-
There are some psychological terms, some of which are: “psychological counselor; psychological specialist; psychological researcher”. To what extent do you believe that this terminology is common in the society ?	2	77	80	86	2
To what extent do you believe that the public hear or know something about counselling?	1	15	107	123	1
To what extent do you believe that the citizen can visit the psychological counsellor asking for advice for a certain problem ?	30	111	58	45	3
To what extent do you believe that there are serious problems of marriage and family in the Qatari society ?	134	108	4	1	-
To what extent do you believe that family in the Qatari society is in need of counseling ?	150	91	5	-	1
To what extent do you believe that the Qatari society is in need of marriage counseling specialists ?	129	111	4	2	1

APPENDIX 4

INTENTION TO USE COUNSELLING

Items 16 and 17 were found to be of interest because they capture the behavioural intention to personally use counselling. Therefore these two items have been used together as an 'intention to use counselling' sub-scale. The interviewees responses on these items were processed considering the study variables. It was found that the interviewees mean score on these items is 1.158 with a standard deviation of 1.624. This mean score indicates the interviewees intentions to personally use counselling. It differs according to the interviewees characteristics as shown in the following table :

Characteristics (Variables)	N	Mean Score	SD	Statistics
Gender: Male	110	1.1	1.6	t= .43
Female	137	1.2	1.7	
Age (years): Less than 24 to 30	94	1.22	1.7	F= .464
From 30 to less than 40	87	1.02	1.5	
40 or More	66	1.24	1.7	
Marital status: Single	57	1.09	1.6	F= .657
Married	129	1.07	1.5	
Divorced	46	1.39	1.7	
Widow	15	1.47	2.4	
Family Members: Less than 5	96	1.45	1.8	t= 2.18*
5 or more	151	.973	1.5	
Residential Area: The capital	156	1.2	1.7	t= .54
Outside the capital	91	1.09	1.5	
Education: Less than University	117	.82	1.4	t= 9.9**
University or above	130	1.46	1.8	
Job: Technical	89	1.46	1.7	F= 4.9**
Administrative	80	1.26	1.5	
Other	78	.705	1.6	
Income: Low	22	.91	1.3	F= .42
Medium	113	1.24	1.6	
High	112	1.13	1.7	

**p< .01; *p< .05

The interviewees mean score on items 16 and 17 that indicate the behavioural intention to personally use counselling seems relatively low. It is 1.158 constituting about 29% of the total positive value of the two items. The interviewees mean score significantly differ according to the variables of family members, education and job. Interviewees with small family, highly educated, and those with technical jobs achieve a significantly high mean score in comparison with interviewees with big family, less educated and those with other jobs. Regarding the job variable, Scheffee Multi-Comparison test showed that significant differences were found between the mean score of interviewees who are classified as 'other', and the interviewees having 'technical' or 'administrative' jobs. However, no significant differences were found when comparing the interviewees having technical jobs with the interviewees having administrative jobs. The interviewees mean score on items of 16 and 17 are not significantly different according to the variables of gender, age, marital status, residential area, and income.

To summarize the intention to use counselling is high for those with a small family, highly educated and those holding technical or administrative jobs.